

THE  
ADVENTURES  
OF  
TELEMACHUS.  
IN  
BLANK VERSE.

FROM  
THE FRENCH OF M. FENELON,

ARCHBISHOP OF CAMBRAY.

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THE  
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BOOK XVII.

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A R G U M E N T.

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*Telemachus, having put on his divine armour, runs to the assistance of Phalanthus, first of all overthrows Iphicles, the son of Adrastus, repulses the victorious enemy, and would have gained a complete victory over him, if a sudden storm had not put an end to the battle. Telemachus then gives orders to carry off the wounded, takes care of them, and particularly of Phalanthus. He performs the obsequies of his brother Hippias, collects his ashes into a golden urn, and presents it to Phalanthus.*



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BOOK XVII.

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JOVE, in the midst of the celestial Gods  
Seated, beheld from high Olympus' top  
The slaughter of th' allies. He straight consults  
Th' immutable decrees of destiny,  
Sees all those chiefs, whose vital thread that day 5  
Was to be sever'd by the shears of fate.  
The Gods all watch'd the countenance of JOVE,  
Whereby his will and pleasure to divine.  
With voice majestic and compos'd, then spoke  
The father of the Gods and men;—You see 10  
Th' allies to this extremity reduc'd;  
ADRASTUS worsting all his enemies;

B

But

But this appearance is deceitful all ;  
 The glory and the pride of wicked men  
 Is short ; ADRASTUS, impious and profane, 15  
 Detested violator of all faith,  
 Shall not obtain a victory complete ;  
 And this misfortune hath befall'n th' allies,  
 To teach them to correct themselves, and keep  
 Their warlike plans and counsels more conceal'd.  
 The wise MINERVA is preparing here  
 New glory for her young and fav'rite charge,  
 ULYSSES' son. Jove ceas'd, and all the Gods  
 Silent continued to behold the fight.

NESTOR and PHILOCTETES were appriz'd, 25  
 In the mean time, that one part of the camp  
 Was burnt already ; that the driving flame  
 Was every moment spreading with the wind,  
 The army all disorder'd and confus'd,  
 And that PHALANTHUS could no more sustain 30  
 The onset of the furious enemy.  
 This sad intelligence receiv'd, they run  
 Forthwith to arms, assemble all the chiefs,  
 Give orders, with all haste to quit the camp,  
 T' avoid the raging flames. 35

ULYSSES'

ULYSSES' son,

Before cast down, and inconsolable,  
Forgets his pain. With eager haste he takes  
His arms, the wife MINERVA's precious gift,  
Who, in the form of MENTOR, made appear 40  
As though she had receiv'd them from the hands  
Of a well-skill'd Salentine armorer ;  
But who had caus'd them, in effect, to be  
By VULCAN in mount Etna's caverns made.

These arms were polish'd as the smoothest glass,  
Bright-shining as the sun. On them portray'd,  
NEPTUNE and PALLAS were contending seen,  
To whom the glory should belong, to name  
A rising city. NEPTUNE strikes the earth  
With his huge trident ; instant issues forth 50  
A prancing steed, fire darting from his eyes,  
Foaming his mouth, mane floating on the wind ;  
His supple, nervous limbs, with motion light,  
Vigour and strength endued. He did not go,  
But leap'd along, as guided by the reins, 55  
And that with so much swiftness, that he left  
No trace behind ; in fancy one might hear  
His very neighings.



On th' other side,

MINERVA there to the inhabitants 60

Of her new city, the green olive gave,

Fruit of the tree which she herself had rear'd.

The branch, on which the fruit still hung, she held

To represent fair peace, with plenty crown'd,

Far preferable to the storms of war, 65

Of which the steed a lively image gave.

The goddess, by her simple, useful gifts,

Remain'd victorious ; Athens bore her name.

MINERVA also was assembling seen

All the fine arts about her, which appear'd 70

As tender infants wing'd. They seem'd to crowd

Around her for protection, terrified

At MARS' destructive, brutal rage, as lambs

Bleating take refuge round their dam, at sight

Of the half-famish'd wolf, with open maw, 75

Inflam'd and parch'd, pursuing to devour.

MINERVA, with disdainful, angry mien,

By her superior skill o'erwhelm'd with shame,

ARACHNE's folly and temerity,

Who had, in works of tapestry, presum'd 80

To vie with her for excellence of art.

There was th' unfortunate ARACHNE seen,

With

With limbs disfigur'd, and diminish'd form,  
Chang'd to a spider.

Near this part again 85

Appear'd MINERVA, in the giants' war,  
Assisting JOVE himself with her advice,  
And aiding all th' astonish'd Gods besides.  
She, with her lance and ægis, on the banks  
Of Xanthus and of Simoris, was seen, 90  
Conducting here ULYSSES by the hand,  
Reanimating there the flying Greeks,  
Bearing them up against Troy's boldest chiefs,  
And the intrepid HECTOR's self; at last  
Placing ULYSSES in the fatal horse 95  
Destin'd in one sole night to overturn  
The throne of PRIAM.

In another part

CERES was represented in the shield,  
On Enna's fertile plains in Sicily. 100  
The Goddess there was reassembling seen  
The people scatter'd here and there, to seek  
Their living by the chace, or to collect  
The wild fruits fallen from the trees. She taught  
These savages to cultivate the earth,



To draw from her rich bosom their support ;  
 Presented them a plough, and had it drawn  
 By oxen yok'd together. The earth was seen  
 Opening in furrows, by the ploughshare cut ; 110  
 Then golden harvests waving o'er the plains.  
 The reaper with his hook earth's bounteous gifts  
 Cutting, repaid himself for all his toil.  
 To a destructive use elsewhere assign'd,  
 Iron was here employ'd but to procure 115  
 Abundance and delight.

Nymphs, crown'd with flowers,  
 Were dancing in a meadow, on the banks  
 Of a clear stream, near an adjoining wood,  
 PAN play'd upon the flute, the nimble fauns 120  
 And wanton satyrs, frolicking around.  
 Here BACCHUS too appear'd, with ivy crown'd,  
 With one hand on his thyrsus, th' other held  
 A branching vine with clust'ring grapes adorn'd ;  
 His air impassion'd, soft and languishing, 125  
 With something noble in his mien combin'd ;  
 As to the hapless ARIADNE once  
 The God appear'd, when, on an unknown shore,  
 He found her all-abandon'd, and forlorn,  
 O'erwhelm'd with sorrow.

In

In another part,

On every side were crowds of people seen ;  
Here old men, with the first-fruits of their fields,  
Advancing tow'rs the temples ; there young men  
Returning from the labours of the day, 135  
Home to their families. Their wives came forth  
To meet them, fondly leading by the hand  
Their little infants. Shepherds too were seen,  
Some singing, others dancing to the sound  
Of vocal reeds. All represented peace, 140  
Abundance, and delight ; here all appear'd  
Smiling and happy. Here were also seen  
Wolves playing in the pastures, with the sheep.  
The lion and the tyger, having dropt  
Their savage nature, fed amidst the lambs ;  
An infant-shepherd guided them along.  
From these delightful scenes the mind receiv'd  
A lively image of the golden age.

Clad in these arms divine, ULYSSES' son,  
Instead of his accustom'd buckler, takes 150  
The dreadful ægis, which MINERVA sent  
By IRIS the swift messenger of Heaven.  
His buckler IRIS had convey'd away

Without

Without his knowledge, placing in his stead  
The ægis dreadful to the God's themselves. 155

Accoutred thus, he quits in haste the camp,  
T' avoid the flames ; with a loud voice he calls  
The chiefs of th' army round him, and his voice  
Reanimates the almost lost allies.  
In the young warrior's eyes a fire divine 160  
Sparkles ; compos'd, and all-serene, he seems,  
Attentive to give orders, as an old,  
Experienc'd master of a family  
Applies himself to regulate his house,  
And t' instruct his children ; but is swift, 165  
Rapid in execution ; like a stream  
Impetuous flowing, that not only rolls  
With violence its foaming wave, but draws  
Deep-laden vessels with it in its course.

NESTOR, and PHILOCTETES, with the chiefs  
Of the Mandurians, and th' other states,  
Feel, in the person of ULYSSES' son,  
An unaccountable authority,  
Which no one can resist. Experience fails  
The old men, all the wisdom of the chiefs 175  
Avails them nought ; distrust and jealousy,  
So

So natural to men, is felt no more :

TELEMACHUS in silence all admire ;

Without reflection made, all range themselves

T' obey the orders of ULYSSES' son, 180

As if they'd been accustom'd to obey.

He advances ; mounts a hill, whence he observes

The disposition of the enemy ;

Then all at once determines to go round,

T' attack them, now into disorder thrown 185

By th' effort made to set the camp on fire.

He marches round ; the most experienc'd chiefs

All follow him. The Daunians he attacks

Full in the rear, and at the very time

When they suppos'd the army of th' allies 190

Envelop'd in the flames. Surpris'd, confus'd,

They fall beneath TELEMACHUS's hand,

As leaves in the decline of autumn fall,

When the bleak North, with winter in his train,

Causes the aged forest-trees to groan, 195

And all their branches shakes. The ground is

strew'd

With bodies by TELEMACHUS o'erthrown.

ADRASTUS' youngest son, IPHICLES nam'd,

He pierces to the heart. This youth presum'd

T' oppose himself in combat, to preserve 200

His

His father's life, who by ULYSSES' son  
 Had nearly been surpris'd. ULYSSES' son  
 And young IPHICLES were both beautiful,  
 Both full of vigour, courage, and address,  
 Of the same stature both, of equal grace, 205  
 Of the same age, and by their parents both  
 Alike belov'd and cherish'd; but IPHICLES  
 Was like a blooming flower of the field,  
 Destin'd to fall beneath the mower's scythe.  
 TELEMACHUS EUPHORION next o'erthrows, 210  
 Of all the Lydians to Etruria come,  
 The bravest. Last, he pierces, with his sword,  
 CLEOMENES, a newly-married youth,  
 Who boasting promis'd to bring home t' his bride  
 The precious spoils of conquer'd enemies, 215  
 But who was fated ne'er to see her more.

ADRASTUS, when he saw IPHICLES slain,  
 With many other chiefs, and victory  
 Snatch'd from his hands, was overcome with rage.  
 PHALANTHUS, almost sinking at his feet, 220  
 Was like a half-slain victim that escapes,  
 Struggling, from under the sacrificial knife,  
 And from the altar flies. One moment more,  
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And the Laconian chief had fall'n subdued  
Beneath ADRASTUS' arm.

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PHALANTHUS, bath'd

In his own blood, and in the blood of those  
Around him, hears TELEMACHUS's cries  
Advancing to his aid. Life, almost gone,  
That instant is restor'd him, and the cloud 230  
Which overspread his eyes, at once dispers'd.  
The Daunians, on this unforeseen assault,  
PHALANTHUS quit, t' attack and to repel  
A much more formidable enemy.

ADRASTUS furious as a tiger seems, 235

From whom th' assembled shepherds snatch the prey,  
Which he was just preparing to devour.

TELEMACHUS seeks him in the thickest fight,  
To end at once the war, and rid th' allies  
Of their implacable and deadly foe. 240

But 'twas not so decreed by JUPITER,  
To grant ULYSSES' son a victory  
So prompt and easy. Nay, MINERVA too  
Was willing he should further hardships prove,  
That he the better might be taught to reign. 245  
Th' impious ADRASTUS therefore for a while  
Was

Was by the father of the Gods preserv'd,  
 To give TELEMACHUS a further space,  
 More glory, and more virtue to acquire.  
 A lowering cloud, that darken'd all the air, 250  
 Now fav'd the Daunians ; dreadful thunder spake  
 The pleasure of the Gods. One would have thought  
 Th' eternal vaults of heaven were tumbling down  
 On th' heads of feeble mortals ; lightning flash'd  
 From pole to pole ; its subtle, piercing fires 255  
 Dazzle the eyes one moment, and the next  
 Darknes and night succeed. A heavy shower  
 Of rain, that instant falling, also serves  
 To separate the armies.

Of this aid 260

Afforded by the Gods, ADRASTUS took  
 Present advantage, thoughtless of their power ;  
 And merited by this ingratitude,  
 To be reserv'd for a severer fate.  
 He with all haste now pass'd his troops between  
 The half-burnt camp on one side, and a marsh  
 Extending to the river : this he did  
 With so much expedition, so much skill,  
 That this retreat of his display'd a mind  
 Present in danger, fruitful in resource. 270

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Encourag'd by TELEMACHUS, th' allies  
Attempted to pursue, but from their hands,  
Thus favour'd by the tempest, he escap'd,  
As rising swift of wing a bird escapes  
The fowler's net. Th' allies thought now no more  
But of returning forthwith to their camp,  
There to repair their loss. On ent'ring it,  
They saw the dismal consequents of war ;  
The sick and wounded men, who had not strength  
To quit their tents, and to secure themselves 280  
From the devouring flames, half-burnt appear'd ;  
With plaintive, dying voice, tow'rds Heav'n they  
rais'd

Most dolorous cries. TELEMACHUS's heart  
Was deeply touch'd, nor could he at the sight  
Refrain from tears ; full oft, with horror seiz'd,  
And pity, he would turn away his eyes :  
These half-dead bodies he was shock'd to see,  
Devoted to a long and painful death.  
Like flesh of victims on the altar burnt,  
Which with its odour fills the ambient air, 290  
These miserable spectacles appear'd.

Alas ! exclaim'd TELEMACHUS, behold  
The miseries that still attend on war !

What madness prompts unhappy men, whose life  
Is but a span, and that with sorrow fill'd, 295  
To hasten death, that is so near at hand;  
To add so many dread calamities  
To the misfortunes of so short a life?  
All men are brethren, yet, more cruel far  
Than beasts of prey, each other they devour. 300  
Lions war not with lions, nor engage  
Tigers with tigers; they at least attack  
A different species. Man alone, it seems,  
Who boasts of reason, does what animals,  
That are devoid of reason, never do. 305  
But why these wars? Is there not soil enough  
On this extended globe, to give to men,  
To all men, more than they can cultivate?  
What tracts of land remain unoccupied,  
Not to be fill'd by all the human race! 310  
False glory then, ambition to acquire  
The empty name of conqueror, leads a prince  
To spread the all-destructive flames of war  
Through countries far and wide; one single man,  
Sent by the vengeance of the Gods on earth, 315  
Thus sacrificing to his vanity,  
Without remorse, such numbers of mankind.  
E'en all must perish in one general wreck,

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All swim in blood, or be by flames devour'd;  
And all that may escape the sword or fire, 320  
Must to more dreadful famine be expos'd;  
That this one man, who sports with human woes,  
May in this gen'ral devastation find  
Pleasure and glory. How detestable,  
How despicable, are the men who thus 325  
Forget the feelings of humanity!  
So far from demi-gods, they scarce are men:  
Instead of being admir'd, they ought to be  
The execration of the human race.  
How much ought kings to be upon their guard 330  
In undertaking wars! which ought to be,  
By all means, just; nay, more than this, to be  
E'en necessary for the public weal.  
The people's blood should not be lightly shed;  
Never, but for the safety of the state, 335  
And when extreme necessity requires.  
But flatt'ring counsels, false ideas form'd  
Of glory; idle, groundless jealousies;  
Excessive av'rice, that conceals itself  
Under fair pretexts; and engagements form'd 340  
Insensibly;—are causes that betray  
Kings almost always into fruitless wars,  
In which, without the least necessity,

They hazard ev'ry thing, and injure too  
 As much their subjects as their enemies. 345  
 Thus did TELEMACHUS reason and reflect.

But not contented only to deplore,  
 He strove to mitigate the ills of war.  
 He went himself from tent to tent t' assist  
 The sick and dying; he distributed 350  
 Money and medicines for their relief;  
 By friendly and familiar converse chear'd  
 And comforted their drooping hearts; and those  
 He had not leisure t' attend himself,  
 He visited by others, and reliev'd. 355

Among the Cretans who attended him,  
 Were two old men, one call'd TRAUMAPHILUS,  
 The name of th' other was NOSOPHUGUS.  
 TRAUMAPHILUS had erst accompanied  
 IDOMENEUS to Troy; and had been taught, 360  
 By ÆSCULAPIUS' sons, the healing art.  
 Into the deepest, most envenom'd wounds,  
 A liquor odoriferous he pour'd,  
 That ate away the dead, corrupted flesh,  
 And made incision needless; and that form'd 365  
 New flesh more sound, and fairer than the first.

NOSOPHUGUS

NosOPHUGUS indeed had never seen  
The sons of ÆSCULAPIUS, but possess'd,  
By favour of MERIONES, a book  
Mysterious, sacred, and which had been giv'n 370  
By ÆSCULAPIUS to his sons. Besides,  
NosOPHUGUS was by the Gods belov'd;  
Some hymns in honour of LATONA's race  
He had compos'd; he offer'd ev'ry day  
In sacrifice a white and spotless sheep 375  
To PHOEBUS, who had oft assisted him  
By inspiration. Soon as he had seen  
A patient, he that instant, by his eyes,  
By his complexion, by his form and make,  
And respiration, knew his malady. 380  
He sometimes sudorific medicines gave,  
And by success that way demonstrated,  
How perspiration lessen'd or increas'd  
Disorders, or relieves the human frame.  
Sometimes in languid cases he prescrib'd 385  
Such drinks as gradually fortified  
The noble parts, and prov'd restorative,  
As sweet'ners of the blood. But he affirm'd,  
'Twas want of virtue, want of resolution,  
Occasion'd men so oft to stand in need 390  
Of medicine. It is a shame, said he,



For men to have so many maladies ;  
 For virtuous conduct still produces health :  
 By their intemperance, continued he,  
 They into mortal poison turn the food 395  
 That was intended to preserve their life.  
 Immoderate pleasures shorten life much more  
 Than remedies can lengthen out its space.  
 The poor are not, through want of nourishment,  
 So often out of health, as are the rich 400  
 By feeding to excess. Such aliments,  
 As too much please the pamper'd appetite,  
 Poison instead of nourishment convey.  
 E'en remedies themselves are real ills,  
 That injure nature, and should not be us'd 405  
 Unless in cases of necessity.  
 The true, grand remedy, that's always safe,  
 And always useful, is sobriety,  
 Temp'rance in pleasures, quietness of mind,  
 And exercise of body. By such means 410  
 Is generated pure and wholesome blood,  
 And all superfluous humours are thrown off.  
 Thus did the wise NOSOPHUGUS appear  
 Less admirable for his remedies,  
 Than for the regimen which he prescrib'd 415  
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For the prevention of disease, to make  
The use of medicines needless.

These two men  
Were by TELEMACHUS employ'd t' attend  
The sick of th' army: by their remedies 420  
Were many cur'd; but still more by their care  
To see them properly attended to.  
Their chief care was, to keep them neat and clean,  
By these means to prevent unwholesome air;  
To make them, on recovery, observe 425  
A regimen of strict sobriety.  
The soldiers, grateful for th' assistance giv'n,  
Return'd their thanks to Heav'n, for having sent  
TELEMACHUS to th' army of th' allies.

Doubtless, said they, he's something more than  
man; 430  
He's some beneficent divinity  
Under a human form; or, if a man,  
Resembles more the Gods, than other men:  
His whole employ on earth, is doing good.  
He, by his goodness and his gentleness, 435  
More amiable than by his valour, seems.  
O could we have him for our king! but he

For



For some more happy people is reserv'd,  
Whom the Gods cherish, willing to renew  
For them the golden age. 440

ULYSSES' son

Going by night to visit all the camp,  
To guard against ADRASTUS' stratagems,  
These praises heard, unmixt with flattery ;  
Not such as those which flatt'ers oft bestow 445  
On princes to their face, as if they thought  
Princes no share of modesty possess'd,  
Nor sense of delicacy ; and that all  
Which was requir'd, their favour to obtain,  
Was but to load them with excessive praise. 450  
None but the true could please ULYSSES' son ;  
No other praise could he endure, but such  
As was in secret, at a distance, giv'n,  
And what he really merited. His heart  
Was not insensible to praise like this ; 455  
He felt that sweet and pure delight annex'd  
By Heav'n to virtue only, and of which  
The wicked, having ne'er experienc'd it,  
Can neither have conception, nor belief.  
But he indulg'd not in it t' excess ; 460  
Instant came crowding on his mind the faults  
He

He had committed ; nor did he forget  
His natural haughtiness and pride of heart,  
And his indiff'rence for the rest of men ;  
He felt a secret shame for being born 465  
Of that unfeeling and ferocious turn,  
And showing so much inhumanity.  
He to the wise MINERVA all the praise,  
And all the glory he receiv'd, ascrib'd,  
And which he thought by him unmerited. 470

'Twas you, said he, great Goddess, that bestow'd  
MENTOR t' instruct, to guide me, and correct  
My natural depravity. 'Tis you  
That make me wise to profit by my faults,  
And to distrust myself ; 'tis you restrain 475  
My furious passions ; you, that make me feel  
The pleasure of relieving the distress'd :  
I should be hated, were it not for you,  
And should deserve to be so ; but for you,  
I should commit irreparable faults, 480  
Be like an infant, who, insensible  
Of his own want of strength, his mother quits,  
And in an instant totters to the ground.

NESTOR and PHILOCTETES were amaz'd

To

To see TELEMACHUS so gentle grown, 485  
 So attentive t' oblige, so prompt t' assist,  
 So active in preventing ev'ry want.  
 They knew not what to think of it ; to them  
 No longer the same person he appear'd.  
 What more surpris'd them was, the care he took  
 Of HIPPIAS' obsequies ; he went himself  
 To draw his bloody and disfigur'd corse  
 From where it lay amidst a heap of slain :  
 O'er it he shed some pious tears, and said,  
 O great, illustrious shade ! thou know'st at last  
 How much I priz'd thy valour. It is true,  
 Thy haughtiness incens'd me, but thy faults  
 Proceeded only from too ardent youth ;  
 I know how much that period pardon needs ;  
 We should have been at last sincerely friends ;  
 I also was to blame ; why, O ye Gods,  
 Why was he snatch'd away, ere I had time  
 T' engage his love ?

TELEMACHUS then caus'd

The corse with scented liquors to be wash'd, 505  
 And order'd to be rais'd a funeral pile.  
 The lofty pines beneath the hatchet's strokes  
 Groaning fall headlong from the mountain-tops.

The

The oaks, the ancient offspring of the earth,  
That seem'd to threaten Heav'n, the poplars tall,  
The elms, with thick and verdant foliage crown'd,  
And beech, the glory of the forests, roll  
Down to the borders of Galefus' stream.  
There, regularly built, a pile is rais'd ;  
The flame bursts forth, the smoke in rolling spires  
Mounts up tow'rds heaven. With mournful steps  
and flow

March the Laconians, with their pikes revers'd,  
And down-cast eyes ; on their hard visages  
Appears a cloud of grief, and flowing tears.  
Next in procession PHERECYDES came, 520  
Less by his age bow'd down, than by his grief  
For HIPPIAS lost, whom he from infancy  
Had educated. Up tow'rds Heav'n he rais'd  
His hands and streaming eyes. Since HIPPIAS died  
He had refus'd all nourishment, not once 525  
Had sweet sleep clos'd his eyes, nor had he felt  
A moment's intermission of his pain.

After the crowd, with trembling steps he mov'd,  
And went he knew not whither. Not a word  
Escap'd his lips, his heart in sorrow sunk, 530  
Dejection, and despair. But when he saw  
The lighted pile, he all at once appear'd

Furious ;

Furious; O HIPPIAS, he exclaim'd, no more  
 Shall I behold thee! HIPPIAS is no more,  
 And I live still! O HIPPIAS my belov'd, 535  
 'Twas I, relentless and unpitiful,  
 That taught thee to despise the fear of death.  
 I once believ'd thy hands would close my eyes,  
 And thou receive my latest breath. O Gods!  
 Ye cruel Gods! that but prolong my life, 540  
 To make me witness HIPPIAS' fatal end!  
 O child belov'd, whom with such tender care  
 I brought up, never shall I see thee more!  
 But I shall see thy mother die of grief,  
 Who will reproach me with thy death; shall see  
 Thy young wife beat her bosom, tear her hair,  
 And I the cause of all. Beloved shade!  
 Call me, O call me, to the shades below;  
 The light is odious to me; thee alone,  
 Thee, my dear HIPPIAS, only would I see. 550  
 HIPPIAS, my dearest HIPPIAS, I but live  
 To pay the last sad duty to thy ashes.

Mean-while, extended on a bier, adorn'd  
 With purple, gold, and silver, HIPPIAS' corse  
 Advanc'd. Though death had quench'd his ray-  
 less orbs, 555

It



It had not all his beauty yet effac'd ;  
On his pale countenance the graces still  
In part were seen ; around his snow-white neck,  
Down on his shoulder sunk, his long black hair  
Hung floating, and more beautiful appear'd 560  
Than that of ATYS, or of GANYMEDE ;  
Now to be burnt to ashes ; on his side  
Was seen the wound through which the life-blood  
flow'd,  
And which had sent him to the realms of night.

TELEMACHUS, with sad, dejected air, 565  
Close following, strew'd the corse with fragrant  
flow'rs.

When at the pile arriv'd, ULYSSES' son,  
As he beheld the flame consume the stuffs  
That wrapt the body, now shed tears afresh.  
Adieu, he cried, O HIPPIAS, valiant youth ! 570  
I dare not call thee by the name of friend ;  
O shade, who hast so great renown acquir'd,  
Be now appeas'd ! I, if I lov'd thee not,  
Thy happiness should envy, who art freed  
From all the miseries we still endure, 575  
And hast the noblest path of glory trod.  
How happy were it, such an end to find !

D

May

May thy shade pass, without impediment,  
 The Stygian waters; may th' Elysian fields  
 Be open to thee; fame to ev'ry age 580  
 Report thee, and thy ashes rest in peace!

These words, with mingled sighs, were scarce  
 pronounc'd,

When all the troops, with lamentations loud,  
 Bemoan'd the loss of HIPPIAS, whose exploits  
 They now recounted: sorrow for his death, 585  
 Recalling all his virtuous qualities,  
 Obliterates the memory of his faults,  
 Proceeding, whether from the heat of youth,  
 Or education: but they were still more  
 Affected with the tender sentiments 590  
 TELEMACHUS express'd. Is this, said they,  
 That young Greek once so haughty, and so proud,  
 Disdainful, and intractable? Behold,  
 How gentle, tender, and humane, he's grown;  
 Doubtless MINERVA, who so great regard 595  
 Had for his father, loves him too; no doubt,  
 She gave him the most valuable gifts  
 Of all that Heav'n on mortals can bestow,  
 When she, with wisdom, gave him too a heart  
 To friendship sensible. 600

The



The body now  
Was by the flames consum'd. ULYSSES' son  
Sweet-scented liquor on the ashes pour'd  
Still smoking ; then into a golden urn,  
With flow'ry wreaths adorn'd, the ashes put, 605  
And bore the urn to where PHALANTHUS lay  
Cover'd with wounds ; who, in his weakest state,  
Had death's terrific gates almost in view.

Sent by ULYSSES' son, TRAUMAPHILUS  
Had, with NOSOPHUGUS, afforded him 610  
All th' assistance of their art : his soul  
Ready to take its flight, they by degrees,  
As 'twere, recall'd ; his spirits were restor'd  
Insensibly ; a soft and healing pow'r,  
A pleasing warmth now thrill'd through ev'ry  
vein, 615  
And snatch'd him from the icy hand of death.  
His strength increasing, straight succeeded grief ;  
He now began to feel his brother's loss,  
To which he was, till then, insensible.  
Alas ! said he, why take such mighty pains 620  
To save a wretched life ? 'Twere better far  
For me to die, and be where HIPPIAS is.  
Close by my side he fell ! I saw him fall ;

O HIPPIAS, once the comfort of my life,  
 My brother, my dear brother, thou'rt no more;  
 I never more shall see thee, never more  
 Hear thee, embrace thee, tell thee of my pain,  
 Or try t' alleviate thine. O cruel Gods,  
 Hostile to men! my HIPPIAS is no more:  
 Is't possible? But is it not a dream? 630  
 Ah; 'tis too true! O HIPPIAS, thee I've lost,  
 I saw thee die, and I'm content to live,  
 T' avenge thy death; I fain would sacrifice  
 The fell ADRASTUS with thy blood distain'd,  
 A victim to thy manes. 635

All the while

PHALANTHUS thus was speaking, the two men,  
 Of th' healing art divine, with anxious care  
 Were striving t' appease and soothe his grief,  
 Left it should aggravate his malady, 640  
 And frustrate all the remedies applied;  
 When all at once TELEMACHUS appears.  
 Contrary passions in his breast at first  
 PHALANTHUS felt contending; he retain'd  
 A deep resentment of what had so late 645  
 Between TELEMACHUS and HIPPIAS pass'd;  
 And this resentment was become more keen

By

By grief for HIPPIAS lost. On th' other hand,  
He could not but be sensible, his life  
Was by TELEMACHUS's valour saved, 650  
Who from ADRASTUS' hands had rescued him,  
Bleeding almost to death. But when he saw  
The golden urn that HIPPIAS' ashes held,  
His brother's dear remains, at once he shed  
A flood of tears, embrac'd ULYSSES' son, 655  
But had not pow'r at first to speak a word :  
With languid voice, and intermingled sobs,  
At length he said ;

ULYSSES' worthy son,  
Your virtue hath perforce engag'd my love ; 660  
To you I owe these small remains of life,  
So soon to have an end ; to you I owe  
Something still dearer. Were it not for you,  
My brother's corse had been to birds a prey ;  
His shade, depriv'd of sepulture, had been 665  
Wand'ring in misery on the banks of Styx,  
By the relentless CHARON still repuls'd.  
Must I to him, I so much hated, owe  
So great a kindness ? O, reward him, Heav'n,  
And rescue me from so distress'd a life ! 670  
Only, TELEMACHUS, perform for me

The last sad duties to my brother paid,  
That nothing may be wanting to complete  
Your glory.

At these words PHALANTHUS seem'd  
Cast down, exhausted with excess of grief.  
TELEMACHUS stood near him, nor presum'd  
To speak, but waited till his strength return'd.  
PHALANTHUS, when recover'd from his swoon,  
Took from TELEMACHUS's hands the urn,      680  
Then kissing, bath'd it with his tears ; and said,  
Precious remains ! when shall my ashes be  
In the same urn inclos'd ? O HIPPIAS, thee,  
Thee will I follow to the realms below :  
TELEMACHUS will both our deaths avenge.      685

Mean-while PHALANTHUS' health from day to  
day  
Grew better, by the care of those two men  
In ÆSCULAPIUS' heav'nly science vers'd.  
TELEMACHUS himself, to render them  
Still more attentive to advance the cure,      690  
Attended constantly ; while every one  
Admir'd still more the goodness of his heart,  
In succouring his greatest enemy,

E'en

E'en than the valour he display'd in fight,  
And conduct in preserving the allies. 695  
At the same time TELEMACHUS appear'd  
Active t' encounter all the toils of war ;  
His sleep was short, and interrupted oft  
By the intelligence which he receiv'd  
At every hour of night, as well as day, 700  
Or visiting each quarter of the camp,  
Which he ne'er practis'd two successive nights  
At the same hour, the better to surprise  
Such as were off their guard. He to his tent  
Full oft return'd, cover'd with sweat and dust ; 705  
Liv'd, as the soldiers, on the plainest food,  
To set before the eyes of all the troops  
A pattern of sobriety and patience.  
As th' army was but scantily supplied,  
Judging it prudent to anticipate 710  
The murmurs of the soldiers, he himself  
Submitted to the hardships they endur'd.  
Instead of being weaken'd by fatigue,  
Stronger and hardier he each day became ;  
The softer graces he began to lose, 715  
Attendant on the bloom of early youth ;  
And his complexion now more manly grew,  
His limbs more nervous, firm, and muscular.

29 DE 60

T I

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THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XVIII.

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T H E  
A R G U M E N T.



*Telemachus being persuaded, in consequence of several dreams, that his father Ulysses is no longer upon earth, puts in execution his design of going to seek him in the realms below. He withdraws from the camp, attended by two Cretans, as far as a temple near the famous cavern of Acherontia. He plunges into it through the darkness that surrounded him, arrives on the borders of the Styx, and Charon receives him into his boat. He goes and presents himself before Pluto, whom he finds prepared to grant him permission to seek his father. He passes through Tartarus, where he sees the torments inflicted on the ungrateful, on the perjured, on hypocrites, and especially on bad kings.*

T H E

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THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XVIII.

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A DRASTUS, who considerable loss  
Had suffer'd in the fight, was now retir'd  
Behind the mountain Aulon, there to wait  
For fresh supplies of necessary things,  
And hoping to surprize his foes once more : 5  
Like a fierce, hungry lion, that from the fold  
Repuls'd, returns into the forest-shade,  
Enters his den, there whets his teeth and claws,  
And a more favourable time awaits,  
Wherein to seize his prey. 10

ULYSSES'

ULYSSES' son,

Having established, throughout all the camp,  
Th' exactest discipline, now turn'd his thoughts  
On executing a design he'd form'd,  
And which from all the chiefs he kept conceal'd.  
For some time past he'd been disturb'd at night  
By dreams, that represented to his view  
His sire ULYSSES. This dear image still  
Tow'rds the conclusion of the night return'd,  
Ere yet the morn had, by its rising fires,      20  
Chas'd from the face of Heav'n th' inconstant  
stars,

And sleep, accompanied by flitting dreams,  
From th' eyes of mortals. At one time he seem'd  
To see ULYSSES in a happy isle,  
Naked, upon the borders of a stream,      25  
And in a flow'r-enamel'd meadow, where  
Surrounding nymphs were throwing tow'rds him,  
Apparel to put on. Sometimes he thought  
He heard him, in a palace bright with gold  
And iv'ry, speaking amidst crowds of men      30  
With flow'ry garlands crown'd, who list'ning  
seem'd

With admiration and delight. Full oft

ULYSSES

ULYSSES would appear as in the midst  
 Of feasts, where nought but joy and pleasure  
     reign'd,  
 And where a soft, melodious voice was heard, 35  
 According with a lyre of sound more sweet  
 Than that of PHOEBUS, or the Muses' voice.

TELEMACHUS, on waking, felt his heart  
 Opprest with grief, from these, tho' pleasing dreams.  
 O my dear father ! he exclaim'd, to me 40  
 More pleasing far were the most frightful dreams.  
 These images of happiness declare,  
 That you're descended to the tranquil seats  
 Of blessed souls, whose virtue Heav'n rewards  
 With everlasting peace. Th' Elysian fields, 45  
 No doubt, were represented to my view.  
 How miserable, to be void of hope !  
 You, my dear father, never shall I see,  
 Him, who so dearly lov'd me, ne'er embrace,  
 And whom I have with so much labour fought, 50  
 That tongue, whence wisdom flow'd, I ne'er shall  
     hear,  
 Those hands ne'er kiss, those dear, victorious  
     hands,  
 That have so many enemies subdued !

E

Ah!



Ah ! never shall be punish'd by those hands  
 Th' audacious suitors of PENELOPE,                      55  
 Or ITHACA recover from her fall.  
 O Gods, my father's enemies ! you send  
 These fatal dreams, t' extinguish in my breast  
 All hope, which is t' extinguish life itself.  
 In this suspense I can no longer live.                      60  
 What said I ? ah ! I'm but too well assur'd,  
 My father is no more : I'll seek his shade  
 In PLUTO's realms. In safety thither went  
 THESEUS, the impious THESEUS, who assay'd  
 To outrage the infernal Deities ;                      65  
 And I, by piety conducted, go.  
 Thither descended HERCULES : 'tis true,  
 I am not HERCULES ; but some degree  
 Of glory 'tis, to dare to tread his steps.  
 And ORPHEUS by the story of his woes                      70  
 The heart of that God mov'd, who is describ'd  
 Inexorable : he of him obtain'd  
 EURYDICE's return to light and life.  
 I more deserving of compassion seem,  
 Than ORPHEUS ; for my loss is greater far.                      75  
 A young maid, one of many more alike,  
 Who to the wife ULYSSES would compare,  
 A hero by all Graces so much admir'd ?

Come

Come then, and let us, if it must be so,  
Encounter death. Why should we fear to die, 80  
Since we are born t' endure so much in life?  
O PLUTO! O PROSERPINE! I soon shall prove,  
Whether you are indeed so pitiless,  
As common fame reports you. O my father!  
I, who o'er lands and seas have roam'd in vain, 85  
Now to the gloomy mansions of the dead  
Will go in search of you. The Gods at least,  
Who will not let me have you here on earth,  
Under the light of Heav'n, will not refuse  
To let me see your shade in PLUTO's realms. 90

As he said this, TELEMACHUS bedew'd  
His bed with tears; instant he rose, and fought,  
By the returning, cheerful light of day,  
To dissipate the heart-corroding grief  
Those dreams had caus'd him; but 'twas like a  
shaft, 95  
Whose point had pierc'd his heart, and which he  
bore  
With him where'er he went. In this distress,  
He at a celebrated place, that lay  
At no great distance from the camp, resolv'd  
To take his passage to the realms below. 100

The place was Acherontia call'd, for there  
Open'd a frightful cavern leading down  
To Acheron, by which the Gods themselves  
Not without horror swear. Built on a rock,  
The city had th' appearance of a nest 105  
High-seated in a tree : close at the foot  
Of this rock, was that gaping cavern plac'd,  
Which fearful mortals never dar'd t' approach.  
Shepherds with care thence turn'd aside their flocks :  
The sulph'rous vapour of the Stygian bog, 110  
Which through this opening constantly exhal'd,  
The air infected ; all around there grew  
Nor herb, nor flow'r ; the genial Zephyrs there  
Were never felt ; the rising bloom of spring,  
And autumn's ripen'd fruits, were there unknown.  
The parch'd ground languish'd ; a few leafless  
shrubs,  
And dismal cypress-trees, alone were seen.  
Ev'n for some distance round, her golden crops  
CERES refus'd to yield. BACCHUS in vain  
Seem'd there to promise his heart-cheering fruits ;  
The grape, instead of rip'ning, died away.  
No crystal stream the pensive Naiads pour'd ;  
Still bitter and disturb'd the waters flow'd.  
In that drear spot, with briars and thorns o'ergrown,  
No

No birds e'er sung, or found a shelt'ring grove ;  
 To chant their loves, they sought a milder Heav'n.  
 There nothing but the croaking noise was heard,  
 Of ravens, and the doleful voice of owls.  
 The grass itself was bitter, and the flocks  
 That graz'd it, never felt th' enlivening joy 130  
 That makes them skip and frisk around. The bull  
 Heedless forsook the heifer, and the swain  
 Dejected laid aside his pipe and flute.

Up from this cavern rose, from time to time,  
 A thick, black smoke, that turn'd the light of day  
 Into a kind of night. The people round  
 Their off'rings then redoubled, t' appease  
 Th' infernal Deities : men, in the prime  
 Of life, and in the tend'rest bloom of youth,  
 Were oft the only victims sacrific'd 140  
 To these relentless, cruel Deities,  
 By a contagious, suffocating pest.

'Twas in this spot TELEMACHUS resolv'd  
 To seek his way to PLUTO's dark domain.  
 MINERVA, who with never-ceasing care 145  
 Watch'd o'er, and with her ægis cover'd him,  
 Had PLUTO pre-engaged in his behalf.

At her request ev'n JUPITER had giv'n  
 Orders to MERCURY (who daily goes  
 To PLUTO's mansions, to deliver up 150  
 To CHARON's charge a number of the dead)  
 To tell the sov'reign of the shades, to grant  
 A free admittance to ULYSSES' son.

TELEMACHUS from the camp withdrew by  
 night ;

And, by the moon's clear light as he advanc'd,  
 Invok'd that pow'rful Goddeſs, who in Heav'n  
 Is the bright planet of the night, on earth  
 The chaste DIANA, in the realms below  
 The formidable HECATE. His pray'r  
 Was by this Goddeſs favourably heard, 160  
 Because the motives of his heart were pure,  
 Induc'd by filial piety and love.

Near th' entrance of the cavern now arriv'd,  
 He heard the subterranean empire ring.  
 Earth trembled under him ; the heav'ns above 165  
 Were arm'd with lightnings, and with fires, that  
 seem'd  
 To be each moment falling on the earth.  
 TELEMACHUS's youthful heart was mov'd ;

With



With a cold sweat his limbs were all bedew'd :  
His courage still sustain'd him, and to Heav'n 170  
His hands and eyes up-rais'd—Great Gods, he  
cry'd,

These omens I accept ; and I presume  
To deem them fortunate ; complete your work,  
He said, and, hast'ning, ventur'd boldly on.

The thick smoke at the cavern's mouth, that  
prov'd 175

Fatal to ev'ry creature that approach'd,  
Was all at once dispers'd. Th' infectious stench  
Now for a short time ceas'd. ULYSSES' son  
Enter'd alone : what mortal else had dar'd  
To follow him ? Two Cretans, who had come 180  
With him a certain distance from the spot,  
To whom he had entrusted his design,  
Half dead and trembling, thence a good way off,  
Stood in a temple, off'ring up their vows,  
Despairing ever to behold him more. 185

Mean-while ULYSSES' son, with sword in hand,  
Plung'd forward through the dreadful, dark pro-  
found.

Straight he perceives a feeble, glimm'ring light,  
Like

Like that which in the night is seen on earth.  
 The shades that hover'd round him he remarks ;  
 These with his sword dispers'd, he then perceives  
 The dismal borders of that oozy stream,  
 Whose waters creep a sleepy, sluggish round.  
 There an innumerable crowd he sees  
 Of dead, depriv'd of sepulture, who still      195  
 Th' inexorable CHARON court in vain.  
 That God, morose and old as Time itself,  
 But ever brisk and vigorous, keeps them off,  
 With menaces, and the young Greek at once  
 Into his boat receives.      ULYSSES' son,      200  
 On ent'ring, heard the groanings of a shade  
 That could not be consoled.

What is, said he,

Your cause of grief? who were you, when on  
 earth?

I NABOPHARZAN was, replied the shade,      205  
 King of the proud and lofty Babylon :  
 The east all trembled at my very name ;  
 I in a marble temple caus'd myself,  
 As a divinity, to be ador'd ;  
 Was represented by a statue of gold,      210  
 Before which statue night and day were burnt

Rich

BOOK XVIII.  
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TELEMACHUS

Rich Ethiopia's costliest perfumes.

To contradict me no one e'er presum'd,

But he was straightway punish'd : ev'ry day

For my delight new pleasures were devis'd ; 215

I yet was in my prime of youth and strength.

Alas ! what prospects of prosperity

Had I before me, as a king, t' enjoy !

But one whom I lov'd, and who lov'd not me,

A woman, made me fully sensible, 220

That I was not a God ; she poison'd me ;

I now am nothing ; yesterday with pomp

My ashes in a golden urn they plac'd ;

They wept, they tore their hair ; they made a show,

As they'd been eager to have cast themselves 225

Into the flames, upon my funeral pile,

With me to be consum'd ; and still they go,

Lamenting, to that stately monument,

In which they've laid my ashes ; but in fact

No one regrets me ; nay, my memory 230

By my own family detested is ;

And, here below already I endure

The most disgraceful treatment.

At this sight

TELEMACHUS, affected, said to him ; 235

But

But were you really happy while you reign'd ?  
 Felt you that sweet serenity and peace,  
 Without which still shrunk up the heart remains,  
 And dead to ev'ry pleasure and delight ? 240  
 No, I conceive not what it is you mean,  
 Replied the Babylonian ; of that peace  
 The sages boast, as of the only good ;  
 For me, I ne'er experienc'd it ; my heart  
 Was agitated still with new desires, 245  
 And hopes, and fears. I strove with all my might  
 To stifle and suppress all serious thought  
 Under a gust of passion. 'Twas my aim,  
 To render this inebriated state  
 Continual ; for the smallest interval 250  
 Of tranquil reason had too painful been.  
 Such is the peace that I enjoy'd ; aught else  
 To me appears a fable or a dream :  
 Such are the comforts I regret.

As thus 255

The Babylonian spoke, he wept, like one  
 That, by prosperity enervated,  
 Hath never been accusom'd to support  
 An adverse fate with constancy of mind.  
 Near him were certain slaves, who had been slain

To

To grace his obsequies. These MERCURY  
To CHARON had deliver'd with their king,  
And o'er this king, whom they had serv'd on earth,  
Had giv'n them absolute pow'r. These shadowy  
slaves

No more the shade of NABOPHARZAN fear'd; 265  
Fast bound in chains they held, and treated him  
With every base indignity. One said,  
What! were not we too men as well as thou?  
How couldst thou be so senseless and absurd,  
To think thyself a God, and not reflect, 270  
That thou wast of the race of mortal men?  
Another said, in mockery,—Thou didst well  
Not to suppose thyself a man, who wast  
A monster void of all humanity.

Another said—Where are thy flatt'ers now? 275  
Thou, miserable, hast no more to give;  
Thy pow'r to injure is no more, become  
Of thy own slaves the slave. The Gods are slow  
In judgment, but their judgments come at last.

At these harsh words, down NABOPHARZAN  
fell 280

Upon his face, tearing his hair with rage,  
And wild despair. But CHARON to the slaves  
Said,



Said, drag him by his chain, and raise him up  
 In spite of him ; he shall not even have  
 The consolation to conceal his shame. 285

'Tis fitting, that th' infernal shades should be  
 All witnesses to justify the Gods,  
 Who have so long endur'd his impious reign  
 Upon the earth. This, Babylonian, is  
 Only a taste of woe ; prepare to meet 290  
 MINOS, th' inexorable judge of hell.

Mean-while, as thus the dreadful CHARON spoke,  
 The boat had reach'd the shore of PLUTO's realms.  
 The shades all crowd to see this living man,  
 Who with the dead in CHARON's boat appear'd :  
 But when TELEMACHUS set foot ashore,  
 They fled on th' instant, like the shades of night,  
 By the first glimm'ring of the day dispers'd.  
 To the young Greek a less contracted brow,  
 And eyes less fierce presenting, CHARON said, 300  
 O mortal, since befriended by the Gods,  
 Thou art admitted to the realms of night,  
 To all the living inaccessible ;  
 Whither the destinies invite thee, go ;  
 Pursue that gloomy path to PLUTO's court, 305  
 Whom thou wilt seated find upon his throne ;

Places

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Places he'll give thee leave t' explore, of which  
I am forbid the secrets to unfold.

TELEMACHUS with hasty strides advanc'd ;  
On ev'ry side shades hovering round he sees, 310  
Innumerable as the grains of sand  
On the sea shore ; amidst this countless throng,  
In agitation still on every side,  
Horror divine invades him, while he marks  
The profound silence that around him reign'd. 315  
Th' inexorable PLUTO's dark abodes  
As he approach'd, his hair stood up on end ;  
Trembling in every limb, with fault'ring voice,  
He to the God these words at length address'd ;  
Before you, dread Divinity, behold 320  
Th' unfortunate ULYSSES' son ; I come,  
Anxious to know, whether among the dead  
My father in your empire be, or still  
Wandering on earth.

Upon his ebon throne 325  
Grim PLUTO sat, of visage pale, severe ;  
Eyes hollow, sparkling ; stern, contracted brow.  
To him th' appearance of a living man  
Was hateful, as the light offensive is

To animals that never quit their haunts 330  
 But in the night-time. Seated by his side  
 Was PROSERPINE, the object which alone  
 Engag'd his looks, and seem'd in some degree  
 To mollify his heart : though she enjoy'd  
 Eternal beauty, with these charms divine 335  
 A something still appear'd to be combin'd,  
 That of her consort's ruthless turn partook.

Cloſe at the foot of PLUTO's throne was Death,  
 Pale, and devouring, with his ſharp-edg'd ſithe,  
 Which he continued whetting. Hovering round  
 Were gloomy Cares, with dark Diſtruſt ; Revenge  
 Dropping with blood, and cover'd o'er with wounds ;  
 Hatred unjuſt, ſelf-teaſing Av'rice,  
 Deſpair, that on herſelf lays violent hands ;  
 Boundleſs Ambition ; Treason, eager ſtill 345  
 To glut herſelf with blood, but ne'er enjoying  
 The ills ſhe cauſes ; Envy, that around  
 Her mortal poiſon ſpreads, and burns with rage  
 For want of pow'r to hurt ; Impiety,  
 That for herſelf a deep abyſs prepares, 350  
 And plunges headlong into this abyſs,  
 Of hope bereft ; pale ſpectres, phantoms vain,  
 That put on the appearance of the dead,

To

To terrify the living ; frightful dreams,  
And watchings, dismal as the dreams themselves.  
Grim PLUTO these dread images surround,  
And fill the palace where he dwells.

With deep

And hollow voice, that made all hell resound,  
He sternly to TELEMACHUS replied : 360

Young mortal, thee the destinies have caus'd  
To violate these sacred, deep retreats  
Of parted souls ; thy destiny pursue ;  
I'll not inform thee where thy father is ;  
That thou art free to seek him, is enough. 365  
Since he hath been a king on earth, thou must,  
On one hand, traverse the Tartarean gloom,  
Where wicked kings receive their punishment ;  
And, on the other, the Elysian fields,  
Where good kings meet with their reward. But  
hence 370  
Thou canst not go to the Elysian fields,  
Till thou hast pass'd through Tartarus. Haste  
then  
To pass on thither, and my empire quit.

TELEMACHUS on th' instant seem'd to fly,  
 Through this immense and dreary void, so much  
 He long'd to know his father's fate, and quit  
 That grisly monster's sight, who keeps in awe  
 The living and the dead : soon he perceives  
 The gloom of Tartarus, whence issued forth  
 A black, thick smoke, whose stench were instant  
 death 375

Upon the surface of the earth : this smoke  
 Cover'd a stream of fire and whirling flames,  
 Which, like impetuous torrents tumbling down  
 From the highest rocks into the deep below,  
 So fiercely roar'd, that in this dismal place 380  
 No other sound could be distinctly heard.

Supported by MINERVA's secret pow'r,  
 TELEMACHUS enters, void of fear, this gulf.  
 Straight a vast number he perceiv'd of men,  
 Who had in life the lowest stations fill'd, 385  
 And who were punish'd now for seeking wealth  
 By treach'ry, deceit and cruelty.  
 He there saw many impious hypocrites,  
 Who, putting on the semblance of religion,  
 Had us'd it only as a specious show, 390  
 'To gratify ambition, and impose

On



On the credulity of other men.

These men, who had abus'd the name of virtue,  
The greatest gift of Heav'n, were punish'd here  
E'en as the most abandon'd of mankind. 395

Such as had murder'd their own parents; wives,  
Who in their husbands blood had dipt their hands;  
Traitors, who, violating every oath,  
Their country had betray'd, pains less severe  
Than these deceitful hypocrites endur'd. 400

So the three judges of the shades below  
Had judg'd it fitting; and on this account,  
That hypocrites, not satisfied alone,  
Like other impious men, to practise ill,  
Would also fain be look'd upon as good, 405  
And by their feign'd virtue are the cause,  
That men no longer dare to trust the true.

The Gods whom they have mock'd, and in the  
eyes

Of men made despicable, take delight  
In exercising their almighty pow'r, 410  
T' avenge the insult offer'd them.

Near these

Were others, whom the vulgar scarcely deem  
Faulty, and whom the vengeance of the Gods

Pursues unpitying ; these th' ungrateful are, 415  
With liars, flatt'ers who had vice extoll'd,  
Malignant censurers, whose aim had been  
To blast the fairest virtue ; those, in fine,  
Who had a rash and groundless judgment form'd,  
Of things not fully known, and thereby hurt 420  
The reputation of the innocent.

But of all species of ingratitude  
The worst, and most severely punish'd, was,  
Th' ingratitude committed tow'rds the Gods.  
What then, said MINOS, shall a man be thought  
A monster, who's defective in return  
Of duty tow'rds a father, or a friend,  
For some good turn or benefit receiv'd ;  
Yet make a boast of his ingratitude  
Tow'rds the Gods, of whom his life he holds, 430  
And all its blessings ? Does he not to them,  
Still more than to his parents, owe his birth ?  
The more unpunish'd, and the more excus'd,  
Are any crimes on earth, the more in hell  
Are they the objects made of vengeance dire, 435  
Implacable, which nothing can escape.

Before the judgment seat, as he observ'd

A man

A man condemn'd, TELEMACHUS presum'd  
To ask the judges, what had been his crimes ?  
The culprit straight exclaim'd, I ne'er did ill ; 440  
All my delight was plac'd in doing good ;  
I was magnificent, just, liberal,  
Compassionate ; then what can any one  
Justly reproach me with ? You're not reproach'd,  
Said MINOS, in regard to men, at all : 445  
But are you not indebted to the Gods  
More than to men ? What is this justice then  
Of which you boast ? You've not deficient been  
In any duty with regard to men,  
Men, who are nothing. Virtuous you have been,  
But all your virtue to yourself referr'd,  
Not to the Gods, from whom alone it came :  
For all concentred in yourself, you sought  
Of your own virtue to enjoy the fruits.  
You were your own divinity ; but the Gods, 455  
Who have for their own glory all things made,  
Cannot renounce their rights ; them you forgot,  
They now abandon you ; deliver you  
Up to yourself, since you were fain to live  
All for yourself alone, and not for them. 460  
Then seek your consolation in yourself.  
Sever'd from men, whose favour you desir'd,  
Abandon'd

Abandon'd to your idol-self, now learn,  
That no true virtue can exist in man,  
Without the love and rev'rence of the Gods, 465  
Of whom are all things. Your false virtue long  
The eyes hath dazzled of weak-sighted men,  
And is now brought to everlasting shame.  
Men, who their judgments form of good and ill,  
By what offends or gratifies themselves, 470  
Are blind to both. But here a light divine  
O'erturns their flimsy judgments; oft condemns  
What they admire; what they condemn, approves.

At these words, the philosopher was struck  
As with a thunderbolt; he now became 475  
Intolerable even to himself.  
The satisfaction he had once enjoy'd,  
Reflecting on his virtuous qualities,  
His moderation, generosity,  
And courage, changes to despair. The view 480  
Of his own heart, so adverse to the Gods,  
Becomes his constant punishment. He sees,  
Nor can he cease to see, himself; he sees  
The vanity of men's opinions, whom,  
In all his actions, 'twas his aim to please. 485  
Of every principle within his breast,

An

An universal change at once takes place,  
As all within him upside-down were turn'd;  
He is no more the same; every support  
On which he trusted, fails. His conscience now,  
Whose testimony once so sweet had prov'd,  
Rose up against him, and reproach'd him sore  
With th' illusive and mistaken turn  
Of all his virtues, specious qualities,  
Which had not for their end and principle 495  
The worship of the Gods. He stands amaz'd,  
Confounded, fill'd with shame, remorse, despair.  
This man no torments from the Furies felt;  
For they consign'd him over to himself,  
And his own heart sufficiently aveng'd 500  
The slighted Gods. He seeks the deepest gloom,  
Wherein to hide him from the other ghosts,  
Unable to avoid himself; he seeks  
Darkness, but cannot find it, haunted still  
By an all-searching light; truth's piercing rays 505  
Pursue him still, t' avenge neglected truth.  
All that he once delighted in, became  
Now hateful, as the source of endless woes.  
He said within himself, O senseless! blind!  
Nor Gods, nor men, nor yet myself I knew. 510  
No, I knew nothing; I regarded not

The



The only real good ; my paths have been  
 Nothing but error ; all my wisdom, folly ;  
 My virtue, impious and o'erweening pride ;  
 Myself the idol I ador'd. 515

In fine,

TELEMACHUS saw kings that were condemn'd  
 For having shamefully abus'd their pow'r.  
 On one side, an avenging fury held  
 A glass that show'd them the deformity 520  
 Of their past vices. In it they beheld  
 Their gross, excessive vanity, that fed  
 On the most nauseous praise ; their savage turn  
 Tow'rds men, the objects of beneficence ;  
 Their disregard of virtue, and of truth, 525  
 Which they abhorr'd to hear ; partiality  
 For vicious and abandon'd sycophants ;  
 Their lux'ry, indolence, misplac'd distrust,  
 Their pride, their pomp, and their magnificence,  
 Built on their people's ruin ; their ambition 530  
 To purchase, at th' expence of human blood,  
 A trifling share of glory ; and, in fine,  
 Their more than savage cruelty, that sought  
 To gratify itself amidst the tears  
 Of thousands brought to mis'ry and despair. 535  
 They

They in this mirror still beheld themselves,  
And to themselves more horrible appear'd,  
Than the Chimæra which BELLEROPHON  
Subdu'd, or th' Hydra slain by HERCULUS,  
Or CERBERUS himself, that vomits forth 540  
From his three gaping mouths, black venomous  
gore,  
Enough to poison the whole race of men  
That breathe upon the earth.

On th' other side,  
Another fiend insultingly repeats, 545  
At the same time, the praises, during life,  
Bestow'd on them, by flatt'ers, and presents  
Another mirror, where they saw themselves  
Such as their flatt'ers represented them.  
The contrast of these diff'rent images 550  
Serv'd but to aggravate the punishment  
Of their gross vanity. It now appear'd  
That the most wicked of these kings, were those  
Who had receiv'd, during their reign on earth,  
The most exalted praises, for the bad 555  
Are far more dreaded than the good, and seek,  
From th' orators and poets of their time,  
The most extravagant and shameless praise.

They,

They, groaning in this dark and dismal place,  
 Nothing but insult and derision met; 560  
 Saw nothing round them but what still oppos'd,  
 Still contradicted, and confounded them.  
 Whereas on earth they sported with men's lives,  
 Pretending, all was made for them alone;  
 In Hell, to the caprice of certain slaves 565  
 They are consign'd, who make them in their turn  
 Suffer the worst of slav'ry: they submit  
 With anguish, and without the smallest hope  
 T' abate the rigours of their servitude;  
 Still to the blows of these unpitying slaves, 570  
 (Become their tyrants now) they lie expos'd,  
 As th' anvil to the Cyclops' hammers' strokes,  
 When VULCAN in mount Etna's flaming forge  
 Is urging on their work.

ULYSSES' son 575

Pale, hideous, woful aspects here beheld:  
 Upon these criminals deep anguish preys;  
 They're struck with horror at themselves, and can  
 No more this horror, than their nature, quit.  
 No other punishment do they require,  
 Than their own crimes; and these they never  
 cease

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To see in all their magnitude ; their crimes,  
Like hideous spectres, still present themselves,  
And still pursue them. T' avoid their sight,  
A death they seek, of greater force and pow'r  
Than that which separated body and soul.  
In this extreme of mis'ry and despair,  
They such a death to their assistance call,  
As might extinguish every sentiment,  
And ev'ry spark of consciousness within, 590  
To hide themselves from the avenging rays  
Of truth, that persecutes them, they invoke  
Th' abyss t' cover them ; but they're reserv'd  
For a slow vengeance, which distils upon them,  
Drop after drop, still inexhaustible. 595  
The truth, they shunn'd, becomes their punish-  
ment ;

The truth, incessantly before their eyes,  
They see rise up against them ; while the sight  
Pierces, distracts, and tears them from themselves,  
Like the swift-passing thunderbolt, its force, 600  
Without destroying any thing without,  
Their inmost vitals penetrates ; the soul,  
Like metal in a burning heat intense,  
Melts, as it were, in this avenging fire ;  
Nothing consum'd, yet no consistence left ; 605

To the first principles of life dissolv'd,  
And yet they cannot die. Torn from themselves,  
They cannot find a moment's rest, or peace ;  
Nor do they live but in the rage they feel  
Against themselves, bereft of every hope, 610  
And in extremity of madness lost.

These objects caus'd TELEMACHUS's hair  
To stand on end ; among them there appear'd  
A number of the antient Lydian kings,  
Who'd pass'd their lives in luxury and ease, 615  
Instead of studying their people's good,  
A duty kings should ever have in view.

These kings each other with their blindness tax'd.  
One said t' another, who had been his son ;  
Did not I often in my latter days, 620  
And on my death-bed, warn you to repair  
Th' ills that I through negligence had done ?  
Ah ! wretched father, cried the son, 'twas you,  
You ruin'd me, by your example led,  
By you inspir'd with haughtiness and pride, 625  
Voluptuousness, and disregard of men,  
Seeing you live in luxury and ease,  
Surrounded by so many sycophants

Loose



Loose and abandon'd, I was thus inur'd  
To pleasures, and the love of empty praise.  
I thought the rest of men, with kings compar'd,  
Were just what horses are, or other beasts,  
Compar'd with men; that is, such animals,  
As stand in no account, but as they serve  
The pleasures or conveniences of life. 635  
Thus I once thought, was led by you to think,  
And all I suffer, is the consequence  
Of imitating you. To these reproaches  
They the most dreadful maledictions join'd,  
And seem'd inflam'd with equal rage to tear 640  
Each other piece-meal.

Still around these kings  
Hover'd, like night-owls, false alarms, distrust,  
And cruel, dark suspicions, which avenge  
A people for the hardness of their kings; 645  
Of riches the insatiable desire,  
False glory, still to tyranny inclin'd,  
Effeminate softness, and inglorious ease,  
Which double the calamities of life,  
But ne'er can give a solid, lasting joy. 650

Here many kings were punish'd, not for ills  
Which they had caus'd to others, but the good  
Which they had left undone. And all the crimes  
A people might incur through the neglect  
Of executing the establish'd laws, 655  
Were here imputed to the kings themselves ;  
Who for no other end but this should reign,  
That by their ministry the laws may reign.  
To them too were imputed all the ills,  
All the disturbances, that take their rise 660  
From pride, and pomp, and lux'ry, and excess,  
Which lead to anarchy and violence,  
And a temptation to peryert the laws  
To private int'rest and emolument.  
Those kings, especially, were here consign'd 665  
To rig'rous punishment, who should have been  
The good and faithful shepherds of their people,  
But who, like savage and devouring wolves,  
Ravag'd the flock committed to their care. 670

What most amaz'd TELEMACHUS, was, to see,  
In this abyfs of darknefs, and of pain,  
So many kings, who having pass'd on earth  
For good kings, were to Tartarus consign'd,  
Because they had submitted to be rul'd

By

By artful, wicked, and abandon'd men. 675

They suffer'd for the ills which had been done

By th' use of their authority. Of these

The greater part had been nor good nor bad,

So great their weakness; they had never fear'd

Not to arrive at, and to know, the truth; 680

Had had no taste for virtue, and had felt

No pleasure and delight in doing good.

END OF THE EIGHTEENTH BOOK.

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THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XIX.

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T H E  
A R G U M E N T.

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*Telemachus enters the Elysian fields, where he is known again by his great grandfather, Arceſius, who informs him, that Ulyſſes is ſtill living; that he ſhall ſee him again in Ithaca, and reign there after him. Arceſius deſcribes to him the felicity which juſt men, and eſpecially good kings, enjoy, who during their life-time ſerved the Gods, and were the happineſs of the people whom they governed. He makes him take notice, that the heroes who only excelled in the art of war, are far leſs happy, and in a ſeparate manſion. He gives ſome inſtructions to Telemachus, who then departs, and returns in haſte to the camp of the allies.*

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THE  
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BOOK XIX.

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TELEMACHUS, as soon as he had left  
These dismal mansions, felt himself reliev'd,  
As tho' a mountain off his breast were mov'd.  
He was made sensible, by this relief,  
Of the sad lot, and misery of those  
In that eternal prison doom'd to dwell.  
He was amaz'd and terrified to see,  
How much more rigorously guilty kings  
Were punish'd here, than other criminals.  
What! then, said he, such duties, dangers, snares,  
Such difficulties to arrive at truth,

5

To

To guard against one's self, and other men!  
 And then such dreadful torments after death,  
 After being so much envied, so much cross'd,  
 And agitated, in a life so short! 15  
 How senseless must he be who seeks to reign!  
 Happy the man who limits his desires  
 To a private station of tranquillity,  
 Where virtue is less difficult.

As thus 20

He was reflecting, he was deeply shock'd,  
 And into such a consternation thrown,  
 That he felt something of the dire despair  
 Of those whose mis'ry had employ'd his thoughts.  
 But as from these sad mansions he remov'd 25  
 Of horror, darkness, and despair, he felt  
 His courage by degrees revive; he now  
 Began to breathe, and had a distant glimpse  
 Of that all-pure, refreshing light, that gilds  
 The peaceful mansions of the just. 30

'Twas here

Dwelt all the good kings that had ever reign'd;  
 These from the other just were set apart.  
 As bad kings suffer'd in the realms below

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A pure,

An infinitely greater punishment 35  
Than other criminals in private life ;  
So good kings in th' Elysian fields enjoy'd  
An infinitely greater happiness,  
Than that of other men who had on earth  
Been virtue's friends. 40

## TELEMACHUS advanc'd

Tow'rd's these kings, in odoriferous groves,  
On th' ever-green and flow'ry turf reclin'd.  
Here stray'd a thousand crystal streams, that cool'd  
The freshen'd air ; innumerable birds, 45  
With their soft warblings, made the groves resound.  
At once were seen the blooming flow'rs of spring,  
And the rich fruits of autumn. Never here  
Is felt the raging dog-star's scorching heat ;  
Nor dare the rig'rous northern blasts approach, 50  
To bring the winter's cold. Blood-thirsty war,  
Nor envy with her sharp and venomous tooth,  
That twist'd vipers in her bosom bears,  
And round her arms ; nor jealousies, nor fears,  
Nor dark distrust, nor vain desires, disturb 55  
These blest retreats of peace. 'Tis ever day,  
Night with her sable veil is here unknown.  
A pure, all-cheering light attends the just,

And

And as a garment round them spreads its rays ;  
Not like that dull and gloomy light enjoy'd 60  
By miserable mortals, which indeed,  
Compar'd with this, no more than darkness seems ;  
This rather a celestial glory is,  
That penetrates with greater subtilty  
The grossest bodies, than the solar rays 65  
The purest crystal ; yet it dazzles not,  
But cheers the sight, and to the soul conveys  
An inexpressible serenity.  
On this alone the happy feed ; it flows  
From them, and into them ; it e'en pervades 70  
Their substance, with them it incorporates,  
As aliments incorporate with us ;  
They see, they feel, they breathe it ; 'tis to them  
An inexhausted spring of peace and joy :  
In this abyss they plunge, as in a sea 75  
Of pleasures and delight ; they wish no more ;  
They, having nothing, yet all things possess ;  
All their desires, and all their appetites,  
That pure light satisfies ; this plenitude  
Raises them far above what men on earth, 80  
With cravings still unsatisfied, pursue.  
All the external objects of delight,  
To them are nothing ; for their inward bliss

Leaves



Leaves them no relish for the outward scenes  
Of pleasure, that surround them; they're like  
Gods, 85

Who, with rich nectar and ambrosia fill'd,  
Would not vouchsafe to touch the daintiest fare,  
All gross to them, by mortal men enjoy'd.  
These peaceful mansions ev'ry evil flies:  
Death, sickness, poverty, nor pain, nor sorrow,  
Remorse, fear, hope (which oft as painful is,  
As fear itself) vexation, nor disgust,  
Nor discord, there can any entrance find.

Sooner might Thracia's lofty hills, whose heads,  
Clad with eternal frost, assail the clouds, 95  
From their broad basis, in earth's centre fixt,  
Be overturn'd, than these just souls be mov'd.  
They only feel compassion for the state  
Of miserable mortals upon earth;  
But a compassion calm and peaceable, 100  
That makes no change in their felicity,  
Which is unchangeable. Eternal youth,  
Endless felicity, glory all divine,  
Shine in their countenances; but their joy  
Has nothing unbecoming, nothing light; 105  
A tranquil, noble, and majestic joy,

H

A sublime

A sublime taste of virtue, and of truth ;  
With the same heart-felt transport they're possess'd,  
With which a mother sees her long-lost son,  
Whom she believ'd to be no more ; this joy 110  
Soon passes over in the mother's breast,  
But never quits the heart of these just men ;  
Nor ever knows the least decay ; they still  
The transport of inebriation feel,  
Without its folly and tumult. They discourse  
Concerning what they see, and what they taste ;  
Tread under foot the luxury and ease,  
And idle grandeur, of their former state,  
Which they deplore ; with pleasure they reflect  
On those short years, tho' sad, when they were  
forc'd 120

Against themselves to combat, and oppose  
A torrent of corrupt and vicious men,  
To become good ; they gratefully admire  
Th' assistance of the Gods who led them on,  
Amidst such perilous scenes, in virtue's paths.  
Something divine, like an incessant stream  
Of the Divinity itself, flows through,  
And with their hearts unites ; they see, they feel,  
That they are happy, and shall be so ever.

The

The praises of the Gods they sing, and make 130  
All but one voice, one heart. In these just souls,  
United thus, one self-same happiness  
Is like the flux and reflux of the sea.  
In this blest ravishment, the ages roll  
More rapidly than hours with mortal men; 135  
And yet a thousand, thousand ages gone,  
Can nothing take from their felicity,  
That's ever new, and ever full. They all  
Together reign—not on such tott'ring thrones  
As can by th' hands of men be overturn'd, 140  
But in themselves, with pow'r unchangeable:  
They have no more occasion to become  
To others formidable, by a pow'r  
Borrow'd from vile and miserable men;  
They those vain diadems no longer bear, 145  
Whose lustre hides such bitter fears and cares;  
Them with unfading crowns the Gods themselves,  
With their own hands, have crown'd.

ULYSSES' son,

Who sought his father in those happy seats, 150  
And had expected too to find him there,  
Was with this taste of happiness and peace  
So ravish'd, that he entertain'd a wish

To find ULYSSES there, and he was griev'd  
 That he must after this himself return 155  
 To the society of mortal men.  
 'Tis here, said he, true life is to be found,  
 Our's is but death. But what amaz'd him, was,  
 To've seen so many kings in Tartarus,  
 And in the Elysian fields to see so few : 160  
 He comprehended, how few kings there are,  
 Who are possess'd of fortitude enough,  
 And firmness, to decline the use of pow'r,  
 And scorn the flatt'ry of so many men,  
 Who kindle all their passions. Thus good kings  
 Are very rarely found ; the greater part  
 So wicked, that the Gods would not be just,  
 If, after suff'ring their abuse of pow'r  
 During their life, they did not after death  
 Doom them to punishment. 170

ULYSSES' son,

Not being able among all these kings,  
 To find his father, fought at least to find  
 His grandfather LAERTES. Whilst he made  
 A fruitless search, an old man, venerable 175  
 And full of majesty, tow'rds him advanc'd.  
 His age resembled not th' old age of men

Upon

Upon the earth, borne down by weight of years ;  
It only appear'd he had been old ; it was  
A mixture of the gravity of age 180  
With all the grace of youth : for in old men  
The most infirm, the graces grow again  
The moment they have reach'd th' Elysian fields.  
This man, advancing eagerly, beheld  
TELEMACHUS with great complacency, 185  
As one most dear to him. ULYSSES' son,  
Who knew him not, was in suspense and pain.

I readily excuse thee, my dear son,  
Said the old monarch, that thou know'st me not ;  
I am ARCESIUS, father of LAERTES. 190  
I bade adieu to life but just before  
ULYSSES, who's my grandson, went for Troy.  
Thou then wast in thy nurse's arms ; e'en then  
I had conceiv'd of thee the greatest hopes ;  
And it appears, I have not been deceiv'd, 195  
Since thou'rt descended to the realms below,  
To seek thy father, and the Gods themselves  
Aid thee in th' enterprise. O happy child !  
Thee the Gods love, and are preparing for thee  
A glory equal to thy father's fame ! 200  
And happy I, to see thy face again !



Give o'er thy search ; ULYSSES is not here,  
He's still alive, and is reserv'd to raise  
The glory of our house in Ithaca.

LAERTES too, though by the weight of years 205  
Bow'd down, doth still enjoy the light, and waits  
Th' arrival of his son to close his eyes.

Thus do men pass away, like short-liv'd flow'rs,  
That in the morning bloom, in th' ev'ning fade,  
And under foot are trodden. Age after age 210

Rolls onward, like a rapid river's stream :  
Nothing can stop the course of time, that draws  
With it what most immovable appears.

Thyself, my son, my dear son, thou thyself,  
Who now enjoy'st such gay and lively youth, 215  
Remember, this fair age is but a flow'r,

Wither'd almost as soon as blown : thyself  
Thou shalt see change insensibly ; the smiles,  
Pleasures, and graces, that attend thee now,  
Strength, health, and joy, shall vanish like a dream ;  
And nothing but a sad remembrance leave.

Languid and pleasure-hating age will come,  
To mark thy brow with wrinkles, bow thy body,  
Unnerve thy limbs, to dry up in thy heart

The very source of joy, to raise in thee 225

Present disgust, and dread of what's to come,

Make

Make thee insensible to ev'ry thing,  
Excepting grief alone. The time to thee  
Appears far off: ah! thou'rt deceiv'd, my son,  
It hastens on, and is e'en now at hand : 230  
What onward moves with such rapidity,  
Is not far off; the present swiftly flies,  
Nay, while we speak, it is already gone,  
Gone to return no more. Build not, my son,  
Upon the present; but support thyself 235  
In virtue's thorny path, by future views.  
By purity of manners, by the love  
Of what is just and right, prepare thyself  
A place in this all-blest retreat of peace.  
Thy father thou erelong shalt see resume 240  
His pow'r in Ithaca. Thou'rt born to reign  
After thy father; but, alas! my son,  
How pregnant with deceit is royalty!  
When at a distance view'd, it promises  
Nothing but grandeur, glory, and delight; 245  
But near at hand 'tis found all over thorns.  
A private man may lead, without disgrace,  
A life of quiet and obscurity:  
A king cannot without dishonour choose  
A calm, inactive life, and set aside 250  
The painful duties of authority:

A king

A king to those he governs owes himself,  
 And cannot be his own : his slightest faults  
 Are of the deepest consequence ; for they  
 The people's mis'ry oft for ages cause. 255  
 He should restrain the bold and reprobate,  
 Support the innocent, disperse the cloud  
 Of calumny. 'Tis not enough for him  
 To do no ill ; he should do all the good  
 That's possible, or that the state requires. 260  
 'Tis not enough that he do good himself ;  
 He should prevent the ills which others would,  
 If not restrain'd, commit. Fear then, my son,  
 Fear a condition that's so perilous ;  
 Be arm'd with fortitude against thyself, 265  
 Against the sway of passion, and against  
 Flatt'ers.

ARCESIUS, as he spake these words,  
 Seem'd animated with a fire divine,  
 Appearing deeply to commiserate 270  
 The evils which on royalty attend.  
 When 'tis assum'd to gratify one's self,  
 'Tis then, said he, a monstrous tyranny :  
 If to fulfil his duty, and to guide  
 A num'rous people, as a father guides 275  
 His

His children, 'tis the worst of servitudes,  
Demanding an heroic fortitude,  
And patience. But 'tis certain too, that those,  
Who've reign'd with virtue and sincerity,  
Here enjoy all that Heav'n itself can give, 280  
To render their felicity complete.

As thus ARCESIUS spake, his words sunk deep  
Into TELEMACHUS's heart; as when  
A skilful workman with his stile engraves  
Figures on brass, which he designs should last  
To ages far remote. These words divine  
Were as a quick and subtile flame, that pierc'd  
The vitals of the young TELEMACHUS;  
His heart was agitated, all on fire,  
And seem'd to melt within him. What he bore  
In the most hidden, inmost part of him,  
Consum'd him secretly; he had not pow'r  
T' endure or to contain it, or resist  
So violent an impression. What he felt,  
Was lively and delectable, yet mixt 295  
With such a torment as was capable  
Almost of separating body and soul.

TELEMACHUS

TELEMACHUS erelong began to breathe  
 More freely ; in ARCESIUS' countenance  
 He found a great resemblance of LAERTES ; 300  
 Nay, thought he could a faint idea trace,  
 That in his sire ULYSSES he had seen,  
 On his departure for the siege of Troy,  
 Some features which the same resemblance bore.

This recollection soften'd all his heart ; 305  
 His eyes o'erflow'd with tender tears of joy ;  
 Fain would he have embrac'd a soul so dear ;  
 This he assay'd in vain ; the empty shade  
 Slipt his embrace, as an illusive dream  
 Deceives a man whose fancy flatters him 310  
 As with a real form ; his thirsty mouth  
 Pursues in sleep sometimes a flitting stream ;  
 Sometimes he labours with his lips to form  
 Words, which his stiffen'd tongue wants pow'r  
 t' express :

He makes an effort with extended hands, 315  
 And grasps a shadow. Thus ULYSSES' son  
 Could not indulge the feelings of his heart ;  
 He sees ARCESIUS, hears him, speaks to him,  
 But cannot touch him. He then asks, who those,  
 He sees around him, are. 320

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You see, my son,

Replied the antient sage, men who appear'd  
The ornament of th' age in which they liv'd,  
The glory and blessing of the human race.  
You see how few kings on the earth have been  
Worthy of their station, and perform'd the part  
Of Gods on earth. Those others, whom you see  
Near them, but sever'd by that little cloud,  
Enjoy a much inferior glory; those  
Are indeed heroes; but the recompence 330  
Of military valour and exploits,  
Is not to be compar'd with that of kings  
Who have been wise, and just, and good.

Behold

Among those heroes THESEUS, with his brow  
A little clouded; he hath sorely felt  
The consequence of his credulity  
In list'ning to an artful woman's tale;  
Still feels compunction for th' unjust request  
He made to NEPTUNE, to destroy his son, 340  
HYPPOLYTUS, by such a cruel death.  
Happy, had he less irritable been,  
And to his passions less a slave.—You see  
ACHILLES also leaning on his spear,

In

In consequence of that wound in his heel, 345  
 Which from the hand of PARIS he receiv'd,  
 And which prov'd mortal. Had he been as wise,  
 As just, and moderate, as he was brave,  
 The Gods a long reign would have granted him ;  
 But Heav'n on the Phthiotæ pity took, 350  
 As well as the Dolopians, over whom  
 He, after PELEUS, was of course to reign :  
 Heav'n was not willing to deliver up  
 So many people to the pow'r of one,  
 Outrageous as the most tempestuous sea. 355  
 The Fates cut short his thread of life, and he  
 Just like a flow'r appear'd but newly blown,  
 Which by the ploughshare is cut down, and falls  
 Before the day is clos'd, that gave it birth.  
 The Gods made use of him, as they would use 360  
 Torrents and tempests, to chastise mankind  
 For their iniquities ; they made him serve  
 To level with the ground the walls of Troy,  
 T' avenge the perjury of LAOMEDON,  
 And PARIS's unjust and base amours. 365  
 They, having thus employ'd this instrument  
 Of vengeance, were pleas'd ; and would not grant  
 To THETIS' tears this hero's longer stay

On

On earth, fit only to disturb mankind,  
Cities and kingdoms to destroy.

370

But see

That other hero, fierce of countenance,  
The mighty AJAX, cousin of ACHILLES;  
Thou knowst, no doubt, his valour and exploits.  
After ACHILLES' death, his arms, he thought, 375  
Of right belong'd to him; thy father thought  
His right as good; the Greeks their judgment  
gave

In favour of ULYSSES. Fill'd with rage,  
AJAX laid violent hands upon himself;  
And in his countenance are painted still 380  
His indignation, fury, and despair.

Approach him not, my son; for he would think  
Thou only meant t' insult him in distress,  
And he deserves thy pity: seest thou not  
That he regards us with uneasiness, 385  
And enters hastily that shady grove,

Because we're hateful to him? On th' other side  
Is HECTOR, who had been invincible,  
Had THETIS' son some other age been born.

But see there AGAMEMNON passing by, 390  
Who bears about him still the visible marks

I

Of

Of CLYTEMNESTRA's perfidy. O my son !  
 I tremble, when I think upon the woes  
 Of th' impious TANTALUS's house. The broils  
 Of the two brothers ATREUS and THYESTES, 395  
 Have fill'd that house with horror and with blood.  
 Alas ! how one crime draws another on !  
 When AGAMEMNON from the siege of Troy  
 Return'd, he had not time t' enjoy in peace  
 The glory there acquir'd: such is the fate 400  
 Of almost every conqueror. All these men  
 Were formidable in war, but were not found  
 Virtuous or amiable ; so they but hold  
 The second mansion in th' Elysian fields.

For these, they ever did with justice reign, 405  
 And lov'd their people : they are the friends of  
 Heav'n.

While AGAMEMNON and ACHILLES still  
 Full of their quarrels, and their feats of war,  
 Retain e'en here their troubles, and defects ;  
 While they regret in vain the life they've lost, 410  
 Griev'd, that they're now no more than empty  
 shades,  
 Void of all pow'r ; these just kings, purified  
 By that divine light which they feed upon,

Have

Have nothing more to wish, or to desire :  
Th' inquietudes of mortals they behold      415  
With pity ; and the most important cares  
That agitate ambitious men, to them  
But as the sports of children seem ; their hearts  
Are satisfied with virtue and with truth,  
Which at the very fountain-head they draw.      420  
They nothing more from others or themselves  
Have to endure ; no more desires, or wants,  
Or cares, or fears ; with them all's at an end,  
Their joy excepted, which can never end.

Observe, my son, that very antient king,      425  
INACHUS, founder of th' Argolic state ;  
That old age so majestic and serene ;  
Flow'rs spring beneath his steps ; he moves along  
Light as a bird that cuts the liquid air.  
He carries in his hand an iv'ry lyre,      430  
And in eternal transport wrapt he sings  
The wonders of the Gods. Forth from his heart,  
And from his mouth, an exquisite perfume  
Issues ; the harmony of his voice and lyre  
Would ravish men and Gods. And this reward,  
For having lov'd his people, he receives ;



Within the precinct of his new-built walls,  
Whom he assembled, and prescrib'd them laws.

Amongst those myrtles, on the other side,  
Is CECROPS the Egyptian, and the first 440  
Who reign'd at Athens, which is consecrate  
To wisdom's Goddess, and which bears her name.  
CECROPS from Egypt (whence were introduc'd  
Morality and learning into Greece)  
Brought useful laws, soften'd, and humaniz'd 445  
The savage villages of Attica,  
Join'd, and united them in social bands.  
He was humane, compassionate, and just ;  
His people he in all abundance left,  
His family in mediocrity ; 450  
Nor would he have his children after him  
Succeed to the supreme authority ;  
Others he thought more fit to reign.

I now  
Must, in this little valley, shew thee too 455  
ERICTHON, who invented the silver coin :  
'This, to facilitate the intercourse  
And commerce of the isles of Greece, he us'd ;  
But th' inconvenience of it he foresaw.

To

To all these people, set yourselves, said he, 460

To increase your natural, your real wealth ;

To cultivate the earth, that you may have

Plenty of corn, and wine, and oil, and fruits ;

Have num'rous flocks and herds, that with their  
milk

May nourish you, and clothe you with their wool.

By these means you'll be plac'd in such a state,

As ne'er to be afraid of poverty.

And, the more numerous your children grow,

The richer you will be, if they're inur'd

To labour. Th' earth is inexhaustible ; 470

And she increases her fertility,

Just as the number of inhabitants

Increases, that bestow on her their care :

She pays all liberally for their pains,

But niggard and ungrateful proves to those 475

Who cultivate her with a careless hand.

Attend then chiefly to the real wealth,

That satisfies the real wants of men.

As to coin'd silver, no account of that

Ought further to be made, than as it serves 480

To carry on inevitable wars

Abroad, or to procure the merchandise

Which you may want at home : yet, after all,

'Twere to be wish'd, the commerce were let fall  
 Of all those things that only serve t' indulge 485  
 The taste of lux'ry, vanity, and ease.  
 Oft would ERICTHON say; My sons, I fear,  
 In the invention and the use of coin,  
 I've but presented you a fatal gift.  
 Ambition, pride, and av'rice, I foresee, 490  
 Will be excited by it; 'twill introduce  
 An infinite number of pernicious arts  
 That only serve to soften and corrupt  
 The hearts of men; 'twill give you a distaste  
 Of that simplicity, in which consists 495  
 All the security and peace of life;  
 Bring agriculture too into neglect,  
 On which the very life of man depends,  
 The source of every real good. I call  
 The Gods to witness, that with pure intent  
 I gave you this invention, in itself  
 Useful.—ERICTHON, when he found at length  
 Money serv'd only, as he had foreseen,  
 To introduce corruption in the state,  
 To a desert mountain all in grief retir'd, 505  
 Where far from men in poverty he liv'd  
 To an extreme old age, thenceforth averse  
 To meddling with the government of states.

A little

A little after him appear'd in Greece  
The fam'd TRIPTOLEMUS, whom CERES taught  
To cultivate the ground, and cover it  
Each year with golden harvests ; not that men  
Knew not the use of corn before, and how,  
By sowing it, to multiply the grain ;  
But husbandry they knew not as an art 515  
Brought to perfection, when TRIPTOLEMUS,  
By CERES sent, came with his plough in hand,  
To offer CERES' gifts to every one  
Who had but fortitude to overcome  
His nat'ral indolence, and give himself 520  
To toil and assiduity. The Greeks  
Were soon instructed by TRIPTOLEMUS  
To plough the earth, draw forth the fruitfulness,  
By tearing up her bosom ; and erelong  
The reapers, active, indefatigable, 525  
With their sharp sickles level'd to the ground,  
The yellow harvests spread o'er all the fields.  
The rude and savage people, who erewhile  
Were o'er Epirus' and Etolia's wilds  
Scatter'd, in seeking acorns for their food, 530  
Were civiliz'd, and under laws reduc'd,  
When they had learnt to raise the golden grain,  
Ane feed themselves with bread. TRIPTOLEMUS  
Made

Made the Greeks sensible, how pleasing 'twas,  
To owe their wealth to their own toil alone, 535  
Within the bounds of their own fields to find  
The comforts and conveniences of life.  
This plenty from the culture of the soil,  
With such simplicity and innocence,  
Brought to their minds ERICHTON's sage advice;  
All artificial riches they despis'd,  
Riches but in the fancy of mankind,  
That make them after dang'rous pleasures seek,  
Make them averse to industry and toil,  
Wherein all real blessings might be found, 545  
With perfect liberty and innocence.  
They thus concluded, that a fertile field,  
Well cultivated, is the real wealth  
Of such as may be wise enough to live,  
As their forefathers, with frugality. 550  
Happy the Greeks, had they continued firm  
In maxims that so well adapted were,  
To give them freedom, happiness, and pow'r,  
And make them worthy of such happiness,  
By th' exercise of virtue! But, alas! 555  
False riches they're beginning to admire,  
Neglect the true, and thus degenerate  
From this most marvellous simplicity.

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Thou, O my son, shalt one day reign ; and then  
Be it thy care to have thy people led 560  
To agriculture ; ever let this art  
Be had in honour, still encourage those  
Who turn themselves that way, and suffer not  
Either that men live idle, or employ'd  
In arts that foster luxury and ease. 565  
These two men, once so wise on earth, are here  
Lov'd, cherish'd by the Gods. Observe, my son,  
Their glory here as far surpasses that  
To ACHILLES, or to other heroes giv'n,  
Who have excell'd in feats of war alone, 570  
As the fair spring more amiable appears  
Than frosty winter, and the bright-ray'd sun  
Outshines the lunar orb.

Mean-while, as thus

ARCESIUS spoke, he observ'd ULYSSES' son 575  
Still had his eyes invariably turn'd  
Tow'rds a laurel grove, and stream, whose banks  
With violets, roses, lilies, were adorn'd,  
And many other odoriferous flow'rs,  
Whose lively hues resembled those of IRIS, 580  
When she descends from heav'n to earth, to ap-  
prise

Some

Some favour'd mortal of the Gods' behests.  
 The object that engag'd ULYSSES' son,  
 Was the great king SESOSTRIS, whom he knew  
 Again in these blest seats. He now appear'd 585  
 With infinitely greater majesty,  
 Than on the throne of Egypt. Rays of light,  
 That with mild lustre issued from his eyes,  
 Dazzled TELEMACHUS's mortal sight.  
 He seem'd as he had been with nectar flush'd,  
 To such a rapture did the spirit divine  
 Raise him above the flight of human pow'rs,  
 His virtues to requite.

ULYSSES' son

Said to ARCESIUS ; O my father, here 595  
 I recognise SESOSTRIS, that wise king  
 Of Egypt, whom I there not long since saw.  
 'Tis he, replied ARCESIUS ; and thou seest,  
 By his example, how magnificent  
 The Gods are in rewarding virtuous kings. 600  
 But thou must know, that this felicity  
 Is nothing in comparison of that  
 Which was design'd him, had he not been led  
 By over-great prosperity, to forget  
 Justice and moderation in his wars. 605

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His passion to bring down the Tyrian pride  
And insolence, engag'd him in th' attempt  
To take their city; and his conquest there  
Gave him a thirst of others; he, in fine,  
Was by the empty glory led away, 610  
Of conquerors; all Asia he subdued,  
Or rather ravag'd. He, at his return  
To Egypt, found his brother had usurp'd  
The throne, and by injustice overturn'd  
The best laws of the realm. His conquests then,  
Tho' great, serv'd only to unhinge the state.  
What made him still more inexcusable,  
With his own glory he was all puff'd up,  
Intoxicated; to his car he yok'd  
The proudest of the conquer'd kings. At length  
He saw his error, felt the deepest shame  
And sorrow for his inhumanity.  
Such was the fruit of these his victories.  
Behold what mischiefs are by conquerors brought  
Upon their kingdoms, and upon themselves, 625  
By wishing to usurp the neighb'ring states.  
These were the actions that degraded him,  
Else so beneficent and just a king;  
Diminish too that glory which the Gods  
Had once design'd him. 630

Seeft

Seeft thou not, my fon,  
 This other, him whose wounds fo glorious fhine ?  
 A king of Caria, *DIACLIDES* nam'd,  
 Who for his people facrific'd himfelf  
 In battle ; for the Oracle had faid, 635  
 That, in the war between the Carians wag'd  
 And Lycians, they whose king in battle fell,  
 Should be victorious.

Mark that other too,  
 A grave, wife Legiflator. Having giv'n 640  
 The people laws to make them good and happy,  
 He made them fwear never to violate  
 His laws, while he was abfent ; after which,  
 Far from his native country he withdrew,  
 And in a ftrange land died in poverty ; 645  
 T' oblige his people ever to maintain,  
 According to their oath, fuch ufeul laws.

Obferve that other ; 'tis *EUNESYMUS*,  
 King of the Pylians, one of th' anceftors  
 Of the fage *NESTOR*. In a certain plague 650  
 That ravag'd th' earth, and cover'd with new fhades  
 The banks of *Acheron*, he by his death  
 Wifh'd t' appeafe the anger of the Gods,

And

And save so many thousand harmless souls.  
Him the Gods heard, and gave him here t' enjoy  
True royalty ; but royalty on earth  
Is but an empty shadow.

That old man

With garlands crown'd, the famous BELUS is :  
This king in Egypt reign'd ; and he espous'd 660  
ANCHINOE, daughter of the river Nile,  
Who hides his source, and overflowing makes  
The country fruitful round. He had two sons ;  
One DANAUS, whose history you know ;  
The other EGYPTUS, who hath giv'n his name  
To that fair kingdom. BELUS thought himself  
Richer by the abundance he procur'd  
For all his people, and by his people's love,  
Than by the richest tributes he could claim.  
These men, whom you think dead, still live, my  
son ; 670

The life you miserably drag on earth,  
That is no more than death ; only the names  
Are misapplied. O may it please the Gods,  
To fit thee, by thy virtue, for this life,  
This blessed life, which nothing can disturb, 675  
Which ne'er will end !—Haste thee, 'tis time to go

K

And



And seek thy father. But before you meet,  
What streams of blood, alas ! shalt thou see flow !  
What glory awaits thee on th' Hesperian plains !  
Keep the wise MENTOR's counsels still in view ;  
By following them, thy name shall be renown'd  
To future ages, and throughout the world.

This said, he straight conducts ULYSSES' son  
To the iv'ry gate, where he might find his way  
Out of the realms of night. ULYSSES' son  
Then parted, with his eyes bedew'd with tears, 685  
Without the pow'r to give a last embrace ;  
And reascending from this gloomy world,  
He hasten'd tow'rd the camp of th' allies,  
Having the two young Cretans first rejoin'd,  
Who to the cavern had attended him, 690  
Despairing ever to behold him more.

29 DE 60

THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XX.

---

K 2

T H E

A R G U M E N T.



*Telemachus, in an assembly of the chiefs, by his advice prevails upon them not to seize upon Venusium, a city which had been left, by the parties concerned, as a deposit in the hands of the Lucanians. He shows his wisdom in the business of two deserters, one of whom, named Acanthus, had undertaken to poison him: the other, named Dioscorus, offered to bring the allies the head of Adrastus. In the battle, which takes place afterwards, Telemachus carries death wherever he goes in search of Adrastus; and Adrastus, who is also in search of him, engages and kills Pisistratus, the son of Nestor. Philoctetes comes up; and just as he is going to pierce Adrastus, he is himself wounded, and obliged to retire from the battle. Telemachus runs to the assistance of the allies, among whom Adrastus makes a dreadful slaughter. He engages this enemy, and gives him his life on certain conditions. Adrastus, rising again, endeavours to surprise Telemachus, who seizes him a second time, and instantly dispatches him.*

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T E L E M A C H U S.

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B O O K    X X.

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THE chiefs of th' army were in council met,  
Deliberating, whether it were fit  
To seize Venusium; a strong city which  
The Daunian king had heretofore usurp'd  
From the Apuli-Peucetians. These had join'd 5  
Against him in th' alliance, to demand  
Justice for this invasion of their rights.  
He, to appease them, had repos'd the place  
In th' hands of a Lucanian garrison;  
But had corrupted the Lucanian troops, 10  
As well as their commander; insomuch

K 3

That

That the Lucanians less authority  
 Had at Venusium, in effect, than he ;  
 And the Apulians, who had giv'n consent  
 Respecting the Lucanian garrison, 15  
 In this transaction had been over-reach'd.

At this time, a Venustian citizen  
 To the allies had secretly propos'd  
 Delivering up into their hands by night  
 One of the city-gates. This scheme of his 20  
 Was of the more important consequence,  
 As king ADRASTUS had deposited  
 All his provisions and his warlike stores  
 In an adjoining castle, which must fall  
 Into their hands, if they possess'd the town. 25  
 NESTOR and PHILOCLES, on their parts,  
 Were of opinion, that they should not slip  
 So fair an opportunity. The chiefs,  
 All led away by their authority,  
 And by the advantageous consequence 30  
 Of such an easy enterprise in view,  
 Applaud their judgment : but ULYSSES' son,  
 At his return, his utmost efforts us'd  
 To bend them from their purpose.

I, said



I, said he,

35

Am sensible, if ever man deserv'd  
To be betray'd, and taken unawares,  
It is ADRASTUS, he who hath so oft  
Deceiv'd you all. I'm also well appris'd,  
In seizing on Venusium, you would do 40  
No more than take possession of a place  
That may be call'd your own, as it belongs  
To the Apulians, who're with you engag'd  
In the alliance. I moreover grant,  
That you might do it with the greater show 45  
Of reason, as ADRASTUS, who in trust  
Deposited this place, hath basely brib'd  
Both the commander, and the garrison,  
To admit him at his pleasure. And, in fine,  
I'm not to learn, if you this city took, 50  
That you'd be masters of the castle too,  
The following day, with all the warlike stores  
There lodg'd; and thus in two days you might  
end

This formidable war. But were it not  
Better to perish, than to conquer thus? 55  
Is't fit, that fraud should be by fraud repell'd?  
What! shall so many kings in war colleagu'd,  
The impious king ADRASTUS to chastise

For

For his deceits, like him deceivers prove ?  
 If we may do, ev'n as ADRASTUS does, 60  
 Then he's not culpable, and we're unjust  
 In the attempt to punish him at all.  
 Can all Hesperia, with Hesperia too  
 So many Grecian colonies combin'd,  
 And heroes from the siege of Troy return'd, 65  
 Can all Hesperia find no other arms  
 Against perfidiousness and perjuries,  
 Than perfidy and perjury ? You've sworn  
 By ev'ry thing most sacred, you would leave  
 Venusium lodg'd in the Lucanians' hands. 70  
 You say, that the Lucanian garrison  
 Hath been corrupted by ADRASTUS' bribes ;  
 That I believe too ; but this garrison  
 Is still by the Lucanians paid ; nor hath  
 Ever refus'd t' obey them ; it hath kept 75  
 At least th' appearance of neutrality.  
 ADRASTUS nor his people yet have ever  
 Enter'd the place ; the treaty still subsists ;  
 Your oath is not forgotten by the Gods.  
 Is an engagement never to be kept 80  
 But when we want a plausible pretence  
 For breaking it ? and are not oaths to be  
 Religiously and faithfully observ'd,

But

But when no int'rest prompts a breach of faith ?  
If love of virtue, and the fear of Heav'n 85  
Affect you not, let your own character,  
Let your own int'rest move you. If you show  
To men so dangerous an example, bent  
To break your word, and violate your oath,  
To end a war ; what wars will not be rais'd 90  
By such an impious conduct ? After this,  
What neighbour will not be constrain'd to fear,  
And to detest you ? Who will, after this,  
Ev'n in the last necessity, repose  
The least trust in you ? What security 95  
Could you propose, if you would be sincere,  
And it were of importance to persuade  
A neighb'ring state of your sincerity ?  
A solemn treaty ? Such a one by you  
Will have been trodden under foot. An oath ?  
Will it not be notorious, that you deem  
The Gods as nothing, when you hope to reap  
Advantage by your perjury ?—Peace, then,  
No more security will have, than war,  
Where you're concern'd. Whatever you propose,  
Open or secret war will still be deem'd.  
With those who have th' unhappiness to live  
Near you, you'll have perpetual enmity.

All

All business or transactions that require  
 Probity, confidence, and character, 110  
 To you will ever be impossible.  
 You will have no means left, to gain belief  
 To any promises you make.

There is,  
 Added TELEMACHUS, another point, 115  
 More urgent still, that should impress your hearts,  
 If any sentiment of probity,  
 If any forethought for your interests,  
 Be still remaining in your breasts. 'Tis this ;  
 Such a deceitful conduct will strike deep 120  
 Into the very bosom of your league,  
 And must destroy it ; perjury like this  
 Will make ADRASTUS triumph.

At these words  
 The whole assembly mov'd, with one voice ask'd,  
 How he could say, an action that would be  
 The means of vict'ry, could destroy the league ?  
 How, replied he, can you each other trust,  
 If once you break your faith, the only bond  
 Of confidence, and good society ? 130  
 If once 'tis laid down as a maxim fixt,  
 To

To violate the rules of probity,  
And of fidelity, for interest-sake,  
Which of you all can any other trust,  
Whene'er that other shall his interest find 135  
In treach'ry, violation, and deceit?  
What situation will you then be in?  
Who then will not endeavour to prevent  
His neighbour's artifices by his own?  
What will become of such a general league, 140  
When those composing it, have once agreed  
Amongst themselves in common-council met,  
That it were just, a neighbour to betray,  
And violate their faith already pledg'd?  
What mutual jealousy and distrust will reign, 145  
Then what divisions, and what eagerness  
Each other to destroy? ADRASTUS then  
Need only leave you in each other's hands,  
You'll soon do execution on yourselves,  
And justify his perfidies.—O kings, 150  
Wife and magnanimous! experienc'd kings,  
Who govern an innum'able people,  
A young man's counsels, O vouchsafe to hear!  
If in the last extremities of war  
You were involved, your duty then would be,  
By virtuous efforts to preserve yourselves,  
And



And vigilance ; true courage never shrinks,  
 Or is cast down. But if you once burst thro'  
 The bands of honour and fidelity,  
 The loss irreparable would be found, 160  
 Ne'er could you re-establish confidence,  
 Which all affairs of consequence require,  
 Nor lead men back to virtuous principles,  
 When once they're taught those principles to  
 flight.

What is't you fear ? Will not your courage serve  
 T' insure you victory without deceit ?

Your virtue, with such numbers join'd in arms,  
 Think you not that sufficient ? Let us fight,  
 Nay, let us die, if Heav'n will have it so,  
 Rather than conquer by unworthy means. 170

ADRASTUS is already in our hands,  
 The impious ADRASTUS, so that we but dread  
 To imitate his base and treach'rous arts.

TELEMACHUS, concluding here, perceiv'd,  
 That soft persuasion from his lips had flow'd, 175  
 And penetrated to their inmost souls.

A profound silence reign'd ; their thoughts were  
 bent,

Not on the speaker, or his eloquence,

But

But on the force of truth that shew'd itself  
Throughout his reas'ning. Fixt astonishment  
Hung on their visages. At length was heard  
A hollow, murmuring sound, that by degrees  
Spread through th' assembly. Each on the other  
turn'd

His eyes, nor dar'd to be the first to speak :  
Scarce able to repress their sentiments, 185  
They waited the decision of the chiefs.  
At length the venerable NESTOR spoke :

ULYSSES' worthy son, the Gods by you  
Have spoken ; and MINERVA, who so oft  
Inspir'd your father, in your heart hath put 190  
The wise and gen'rous counsel you have giv'n.  
I look not on your youth ; in all you've said,  
MINERVA's wisdom only I regard.

You have stood up for virtue ; without that,  
The greatest gains are, in effect, but loss ; 195  
Without that, soon we draw upon ourselves  
The vengeance of our foes, our friends' distrust,  
In all good men raise horror, and incur  
The just displeasure of th' offended Gods.

Then let us leave Venusium in the hands 200

Of the Lucanians, and resolve to crush  
ADRASTUS by our bravery alone.

He said ; and all th' assembly rung applause  
To these wise words : but in th' applause they gave,  
Lost in astonishment, all turn'd their eyes 205  
Still tow'rd's ULYSSES' son, and thought they saw  
MINERVA's wisdom in his aspect shine,  
By whom he was inspir'd,

Erelong arose

Another question at the council-board, 210  
In which he no less signaliz'd himself.  
ADRASTUS, ever bent on cruelty  
And perfidy, had sent into the camp  
A spy, by name ACANTHUS, who had engag'd  
To poison all the most illustrious chiefs 215  
Of th' army, and to leave no means untried,  
To take TELEMACHUS off, the terror grown  
Of all the Daunian troops. ULYSSES' son,  
Who too much courage, too much candour had,  
T' admit suspicion, as a friend receiv'd 220  
This man, unfortunate as he appear'd,  
Who had ULYSSES seen in Sicily,

And

And his attention artfully engag'd  
By the relation of that hero's deeds,  
And his adventures. He supported him, 225  
Endeavour'd t' alleviate his distress;  
For he complain'd of having been deceiv'd,  
And grossly treated with indignity,  
By king ADRASTUS. This was cherishing  
A pois'nous viper in his bosom lodg'd, 230  
Ever prepar'd t' inflict a mortal wound.  
Another spy was taken, nam'd ARION,  
Who by ACANTHUS was employ'd, t' inform  
ADRASTUS of the state of the allies,  
And, at the same time, bring him certain word,  
That, at a feast, to be the following day  
Giv'n by TELEMACHUS, he'd poison him,  
And all the royal chiefs. ARION caught,  
Confess'd his treachery. 'Twas of course suppos'd,  
He with ACANTHUS held intelligence, 240  
Of whom he appear'd to be the bosom-friend.  
But, in profound dissimulation vers'd,  
ACANTHUS pleaded in his own defence,  
With so much intrepidity and art,  
They could not prove him guilty, nor could sift  
This deep plot to the bottom.

In this doubt,

Most of the princes of opinion were,  
 ACANTHUS for the public safety should  
 Forthwith be sacrific'd ; he ought, said they, '250  
 To die ; the life of one man, when the lives  
 And safety of so many kings require it,  
 Is nothing ! Of what mighty consequence  
 Is't to destroy one man, tho' innocent,  
 When e'en the preservation is concern'd 255  
 Of those who represent the Gods on earth ?

What an inhuman maxim ! then replied  
 TELEMACHUS ; what barbarous policy !  
 Are you so prodigal of human blood ?  
 You, who're appointed shepherds of mankind,  
 And govern but to guard them, as a flock  
 Is guarded by a shepherd ? You are then  
 Devouring wolves, not shepherds ; or at least  
 Not shepherds but to fleece, and to destroy,  
 Instead of pasturing the flock. With you, 265  
 To be accus'd is to be culpable ;  
 Suspicion merits death ; the innocent  
 Are at the mercy then of slanderers ;  
 And as distrust and tyranny increase  
 Within your breasts, more victims too must bleed.  
 These



These words severe TELEMACHUS pronounc'd  
With such authority and vehemence,  
As to subdue all hearts, and fill with shame  
Those who advis'd so infamous an act.  
Then in a milder tone, For me, said he, 275  
I have not such a high regard for life,  
As to preserve it on such terms as these;  
Better, ACANTHUS should be criminal,  
And treach'rously take away my life,  
Than I should be so, and should take away 280  
His life unjustly, in a doubtful case.  
But hear me, you who, being appointed kings,  
And judges of the people, ever should  
With justice, prudence, moderation, judge,  
Permit me to interrogate ACANTHUS 285  
Here in your presence.

Straight he question'd him  
As to his commerce with ARION held;  
An infinite variety he urg'd  
Of facts and circumstances. Oft he feign'd 290  
That to ADRASTUS he would send him back  
As a deserter worthy of punishment,  
To see if he discover'd any fear  
Of being so sent back, or not: but he,

In voice and countenance, remain'd unmov'd.  
 At length, unable to find out the truth,  
 TELEMACHUS said, Deliver up your ring,  
 I'll send it to ADRASTUS. At these words  
 ACANTHUS was embarrass'd, he turn'd pale.  
 TELEMACHUS perceiv'd it, for his eyes 300  
 Were fixt upon him ; and he took the ring.  
 This ring, said he, t' ADRASTUS shall be sent,  
 By th' hands of a Lucanian, whom you know,  
 By name POLYTROPUS, who shall appear  
 As privily sent by you. If by these means 305  
 We can discover your intelligence  
 With King ADRASTUS, then expect to die  
 By torments exquisite. On th' other hand,  
 If from this moment you confess your crime,  
 It shall be pardon'd, and you'll be convey'd 310  
 To a certain island, where you'll be supplied  
 With every thing you want. ACANTHUS then  
 Confess'd the whole of the conspiracy ;  
 And, at TELEMACHUS' request, the kings  
 Granted him life, as had been promis'd him. 315  
 He to th' Echinades was sent, and there  
 Liv'd unmolested.

And

Not long after this,  
A Daunian of obscure descent, but bold  
And violent temper, nam'd DIOSCORUS, 320  
Came to the camp of the allies by night,  
Off'ring to kill ADRASTUS in his tent.  
'Twas in his pow'r; for then another's life  
Is at command, when no account is made  
Of one's own life. Now this man nothing  
breath'd 325  
But vengeance tow'rds ADRASTUS, who had seiz'd  
His wife, whom he most passionately lov'd,  
And who in beauty equall'd VENUS' self.  
He secretly a correspondence held,  
To enter the king's tent at dead of night, 330  
And be assist'd in the enterprise  
By sev'ral Daunian captains: but he thought,  
That, at the very instant this were done,  
Th' allies should storm ADRASTUS' camp, that he,  
In the confusion, might with greater ease 335  
Secure himself, and carry off his wife.  
He was content to perish, if he fail'd  
To bring her off when he had slain the king.  
Soon as DIOSCORUS had to the kings  
Discover'd and explain'd his scheme, all turn'd  
Tow'rds TELEMACHUS, as they would fain  
Have

Have his decision. The just Gods, said he,  
Who have preserv'd us from such treach'rous  
hands,

Forbid us to make use of them ourselves.

Our int'rest, if our virtue mov'd us not, 345

Should lead us to reject so base an act ;

When we, by our example, countenance

Such treachery, that moment we deserve

To have it turn'd against us : after this,

Which of us all could find security ? 350

ADRASTUS will be able to evade

The stroke that threatens him, and make it fall

With double fury on th' allies. The war

Thenceforward will no longer be a war ;

Wisdom and virtue then will useles be ; 355

Nothing but perfidy and treachery,

And base assassinations, will be seen.

The dreadful consequences we ourselves

Shall feel, and shall deserve it too, when we

The greatest of all ills have autoriz'd. 360

Then to ADRASTUS send the traitor back :

That king, I must confess, deserves it not ;

But all Hesperia, and all Greece, whose eyes

Are fixt upon us, at our hands deserve

That we this line of conduct should pursue, 365

To

To merit their esteem. We owe t' ourselves,  
Nay to the all-just Gods of heav'n, we owe  
Abhorrence to such perfidy.

Forthwith

DIOSCORUS was to ADRASTUS sent, 370  
Who shudder'd at the danger he'd escap'd,  
And beyond measure was amaz'd to find -  
Such gen'rous conduct in an enemy ;  
For wicked men have not the faculty  
To comprehend pure virtue. He was forc'd, 375  
Against his will, t' admire what he had seen,  
Yet durst not give it praise. This noble act  
Of the allies, now fill'd his heart with shame,  
On recollecting his own treacheries  
And cruelties. He labour'd to degrade 380  
The generosity of th' act, asham'd  
T' appear ungrateful, though to that he ow'd  
His life ; but men abandon'd and corrupt,  
Are quickly hardened against every thing  
That can affect the heart. ADRASTUS now 385  
Observing, that th' credit of th' allies  
Daily augmented, thought himself oblig'd  
To strike against them some important stroke.  
Incapable of any virtuous act,

He



He would fain try by dint of arms to gain 390  
Some great advantage, and prepar'd for fight.

The day of battle being now arriv'd,  
Scarce had the morn her rosy path prepar'd  
For th' orient sun, when young TELEMACHUS,  
Preventing by his care the vigilance 395  
Of th' oldest captains, broke from th' arms of sleep,  
And put in motion all the officers.

His helm, with waving crest, already beam'd  
Around his head, and round his body shone  
His cuirass dazzling all beholders' eyes. 400

Besides its natural beauty, VULCAN's work  
Had the bright ægis under it conceal'd.

With one he grasp'd his spear, with th' other hand  
Posts to be occupied he pointed out.

MINERVA o'er his eyes a fire divine 405  
Had shed, and o'er his face a noble air

Majestic, which already earnest gave  
Of victory. He march'd, and all the kings,  
As if they had forgot their age, their rank,  
And dignity, now felt themselves, as 'twere, 410  
Drawn after him by some superior pow'r.

Distrust and jealousy are felt no more.

The hero, whom MINERVA by the hand

Conducts

Conducts invifibly, to him all yields.

Nothing impetuous or precipitate 415

In any of his actions now appears ;

All-gentle, patient, and compos'd he feems,

Ready to liften to advice ; but ftill

Active, attentive to far-diftant wants,

Arranging matters fo as not to caufe 420

Embarraffment to others, or himfelf ;

Excufes faults ; corrects mistakes, prevents

All difficulties, never more requires

Than what is reasonable ; and inspires

Juft liberty and confidence throughout. 425

Does he an order give ? it is exprefs'd

In the moft fimple and the cleareft terms :

The better to inftroct the perfon fixt

To execute it, he repeats it too :

Straight he difcovers by his countenance, 430

Whither he comprehends the order giv'n ;

Makes him explain, how far he underftands

The purport of his words, and leading view

Of the intended enterprife. When thus

He is convinc'd of his good fenfe and fkill, 435

And fees he comprehends his full defign,

He then difmiffes him, but not without

Some mark of his efteem and confidence,

To

T' encourage him. Thus all, by him employ'd,  
 Still eager were to please him, and succeed ; 440  
 But were not check'd by fear, that he'd impute  
 Want of success to them ; for ev'ry fault,  
 Not wilfully incurr'd, he would excuse.

Inflam'd and red th' horizon now appear'd  
 With the sun's early rays, and all the deep 445  
 Sparkled with fires, shot from the rising day.  
 With men, arms, horses, chariots, all the coast  
 Was cover'd ; all in motion : 'twas a noise  
 Like that of th' irritated waves, confus'd,  
 When NEPTUNE with loud raging storms ploughs  
 up 450

The bottom of the deep. Thus MARS began  
 By th' horrid crash of arms, and dreadful pomp  
 Of sounding war, to sow in ev'ry heart  
 Discord and rage. The plain was cover'd o'er  
 With bristling pikes, like waving ears of corn  
 Spread o'er the furrow'd field in harvest-time.  
 A cloud of dust was rais'd, that by degrees  
 Hid from the eyes of men the earth and sky.  
 Confusion, horror, carnage, stalk'd along,  
 And unrelenting death. 460

Scarce

Scarce were exchange'd  
The first-thrown weapons, when ULYSSES' son,  
With hands and eyes uplifted tow'rd Heav'n,  
Pronounc'd these words :

Father of Gods and men,  
Almighty Jove, on our side thou behold'ft  
Justice and peace, which without shame we fought.  
'Tis with regret we fight ; we wish'd to spare  
The shedding of men's blood ; nor do we hate  
This enemy, though he perfidious be, 475  
Cruel, and sacrilegious. See and decide  
'Twixt him and us. If we must die, our lives  
Are in thy hands ; or if our fortune be  
To save Hesperia, and the tyrant crush,  
It is to thine, and to MINERVA's pow'r, 480  
The daughter of thy wisdom ; 'tis to thee,  
Who art the giver of all victory,  
The glory will be due. 'Tis thou decid'ft  
The fate of battles in thy balance weigh'd :  
For thee we fight ; since thou'rt the sov'reign  
judge, 485

ADRASTUS thus is more thy enemy,  
Than ours. If then thy cause victorious prove,

M

Ere

Ere the day end, thy altars with the blood  
Of a whole hecatomb shall overflow.

This said, he drives his fiery, foaming steeds  
Into the thickest ranks of th' enemy.  
A Locrian, PERIANDER, first of all  
He encounter'd, who had on a lion's skin,  
Which, journeying in Celicia, he had slain.  
In strength and size gigantic, he was arm'd 495  
With an enormous club, like HERCULES.  
TELEMACHUS beholding, he despis'd  
The youth and beauty of his countenance,  
Is it for thee, said he, effeminate youth,  
In martial glory to contend with us ? 500  
Go, stripling, go—down to th' infernal shades,  
To seek thy father. As he spoke these words,  
He lifted up his knotty, pond'rous club,  
Thick-set with spikes of iron ; it appear'd  
Like a ship-mast : all dread the falling stroke 505  
Aim'd at ULYSSES' son ; but he evades  
The stroke, and rapid as an eagle darts  
On PERIANDER. In its fall, the club  
The wheel of an adjoining chariot broke.  
The young Greek instant pierces with a dart 510  
The



The throat of PERIANDER ; gushing forth  
From the large wound, the blood chokes up his  
voice :

His fiery courfers, feeling now no more  
His nerveless hand, the loose reins on their necks  
Floating, bewilder'd, fly across the plain : 515  
He headlong from his chariot falls, his eyes  
Clos'd to the light, and the pale hue of death  
O'erspreading his disfigur'd countenance.  
TELEMACHUS, pitying him, his body gave  
To his attendants, but the lion's skin 520  
And club reserv'd, as marks of victory.

Instant he seeks ADRASTUS in the fight ;  
But in his course a crowd of combatants  
He hurries to the mansions of the dead ;  
HYLÆUS, who had coupled to his car 525  
Two courfers equal to the Sun's, and rear'd  
On the extensive plains of Aufidus ;  
DEMOLEON, who in Sicily erewhile  
Had almost equall'd ERYX in the art  
Of fighting with the Cestus ; CRANTOR next,  
Who was the host and friend of HERCULES,  
That celebrated son of JUPITER,  
When he, in passing through Hesperia, slew

The famous CACUS ; then MENECRATES,  
 Who, it was said, in wrestling equal was 535  
 Almost to POLLUX ; a Salapian next,  
 HIPPOCOON, in graceful horsemanship  
 Resembling CASTOR ; EURYMEDES too,  
 A famous hunter, ever with the blood  
 Of bears and wild boars stain'd, which on the  
 cold 540

And snow-clad heights of th' Apennine he slew ;  
 Who to DIANA was,<sup>1</sup> they said, so dear,  
 That she instructed him in archery ;  
 NICOSTRATUS, who had a giant slain  
 Amidst the Gargan rocks, who breath'd out fire,  
 And ELEANTHUS, who had hop'd t' espouse  
 Young PHOLOE, daughter of the river LIRIS :  
 She by her father had been promis'd him  
 Who from a dragon should deliver her,  
 Which on the borders of that stream was bred,  
 And by which, as an oracle foretold,  
 The damsel was erelong to be devour'd.  
 This young man, through excess of love, engag'd  
 To kill the monster ; he succeeded there,  
 But liv'd not to enjoy his victory : 555  
 PHOLOE, preparing for the nuptial rites,  
 Impatiently expecting his return,

Was

Was told, that with ADRASTUS he had gone  
To battle, and that unrelenting fate  
Had cut his thread of life in twain. She fill'd  
The woods and neighb'ring mountains with her  
moan ;

Her eyes were drown'd in tears ; she tore her hair,  
Forgot the garlands she was wont to weave,  
And call'd the Heav'ns unjust. She night and  
day

Weeping incessantly, the Gods at length      565  
Took pity on her, and, at the request  
Of LIRIS, put a period to her woes.

Weeping to such excess, she was at once  
Into a fountain chang'd, that takes its course  
To join its waters with her father's stream :      570  
The water's bitter still ; the grass around  
Is never green ; and on its dismal brink  
No other but the cypress-shade is seen.

Mean-while ADRASTUS, who had been inform'd  
TELEMACHUS spread terror all around,      575  
Eagerly fought him in the fight ; he thought,  
ULYSSES' son, at such a tender age,  
Would prove an easy conquest ; with him too  
Were thirty Daunians of uncommon strength,

Address, and boldness, who had great rewards  
 Promis'd them, if they could by any means  
 Take off TELEMACHUS. Had he just then  
 Encounter'd him, these thirty men, no doubt,  
 By hemming round TELEMACHUS's car,  
 ADRASTUS too attacking him in front, 585  
 Would quickly have dispatch'd him. But MI-  
 NERVA  
 Caus'd them to go astray.

ADRASTUS thought
 That in a certain quarter of the plain,  
 Close at the bottom of a hill, he saw 590  
 And heard TELEMACHUS amidst a crowd  
 Of combatants engag'd. He runs, he flies,  
 Eagerly bent to glut himself with blood :  
 But he, instead of young TELEMACHUS,  
 The aged NESTOR finds, with trembling hand,  
 Casting at random unavailing darts.  
 Him in his rage ADRASTUS would have slain,  
 Had not a troop of Pylians, closing round,  
 That instant sav'd his life.

A show'r of darts, 600
 Like a thick cloud, ere long obscur'd the air  
Around,

Around, and cover'd all the combatants :  
And nothing but the plaintive cries were heard  
Of men expiring, or the crash of arms  
From bodies falling in the fight ; the earth 605  
Groan'd under heaps of slain ; on ev'ry side  
Ran streams of blood. BELLONA and fierce MARS,  
With th' infernal Furies drench'd in blood,  
Fed with this spectacle their cruel eyes,  
Fell rage renewing still in ev'ry heart. 610  
These Deities, the enemies of man,  
Drove gen'rous pity, soft humanity,  
And temp'rate valour, far from either side.  
In this confus'd and adverse throng of men,  
All thirsting for each other's blood, was seen 615  
Nothing but carnage, vengeance, blank despair,  
And brutal fury. Shudd'ring at the sight,  
PALLAS herself, th' invincible and wise,  
Starts back with horror.

Mean-while PHILOCTETES,  
With HERCULES's arrows in his hands,  
To succour NESTOR, with slow pace advanc'd.  
ADRASTUS having miss'd his aim, and fail'd  
The venerable NESTOR to dispatch,  
Had struck at sev'ral Pylians, whom he caus'd

T'



To bite the dust. Already he'd prevail'd  
 O'er EUSILAS, so swift and light of foot,  
 His steps were scarce impress'd upon the sand,  
 And who, in his own country, far outstript  
 Eurotas' and Alpheus' rapid streams. 630  
 Fall'n at ADRASTUS' feet was ENTIPHRON,  
 More beautiful than HYLAS, in the chase  
 For ardour equal to HIPPOLYTUS.  
 Subdu'd beneath his arm was PTERELAS,  
 Who went with NESTOR to the siege of Troy,  
 And whom ACHILLES valu'd for his strength  
 And bravery. ARISTOGITON too,  
 Who, as he bath'd in ACHELOU's stream,  
 From that God secretly receiv'd the pow'r  
 T' assume all sorts of forms. He was, in fact,  
 In all his motions so alert and lithe,  
 That he could slip thro' hands the most robust.  
 But now ADRASTUS piercing with his lance  
 Render'd him motionless, and with his blood  
 His soul straight took its flight. 645

The aged NESTOR,  
 Seeing the bravest of his captains fall  
 Beneath ADRASTUS' arm, as the ripe corn  
 Beneath the active reaper's sickle falls,

Thinks

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Thinks on th' impending danger now no more,  
To which he expos'd himself without avail.  
His old age he forgets, attentive now  
But to his son PISISTRATUS alone,  
Who, on his part, was ardently engag'd  
In combat, to preserve his father's life. 655  
But now the fatal moment was arriv'd,  
By Heav'n decreed, in which PISISTRATUS  
Was to make NESTOR feel the misery  
Of having liv'd too long.

PISISTRATUS, 660

With pointed lance, against ADRASTUS aim'd  
So fierce a stroke, the Daunian must have fall'n  
Beneath its force ; but he evaded it ;  
And while PISISTRATUS, thrown off his poize,  
Is drawing back his lance, ADRASTUS darts 665  
A javelin through his belly. Straight gush'd out  
His bowels with a stream of blood ; his hue  
Fades like a flow'r that in the verdant mead  
By some nymph's hand is sever'd from the stalk.  
His eyes were almost quench'd, his voice just gone.  
His governor ALCÆUS, who stood near,  
Sustain'd him as he fell, and just had time  
To bear him to his father's bosom. There,

In

In his last moments, he attempts to speak,  
 There the last marks of filial tendernefs 675  
 Would fain have fhown, but in th' attempt expir'd.

In the mean while, as PHILOCTETES spread  
 Carnage and horror round him, to repel  
 The efforts of ADRASTUS, NESTOR holds  
 Close in his arms the body of his fon : 680  
 He fills the air with cries, and hates the light.  
 Alas ! faid he, what mifery it is  
 T've been a father, to have liv'd too long !  
 Ah ! cruel deftinies, why did ye not  
 Then, when I chas'd the Calydonian boar, 685  
 Or when I went to Colchos, or engag'd  
 In the firft fieve of Troy, there end my life ?  
 With glory, free from sorrow, I had died :  
 Now an old age I heavily drag on,  
 Wretched, contemptible, and impotent. 690  
 I live but for misfortunes ; am alive  
 Only to sorrow. O my fon, my fon !  
 O my PISISTRATUS ! I, when I loft  
 ANTILOCHUS thy brother, ftill had thee  
 To comfort me : I have thee now no more, 695  
 No confolation left ; all's paff and gone.  
 The fole alleviation of men's woes,

Hope,

Book

Hope,

ANTI

This

Opens

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Hope, is to me extinguish'd. O my sons !

ANTILOCHUS, PISISTRATUS ! I seem

This day t've lost you both ; the death of one

Opens afresh the wound the other once

Made in my heart. I ne'er shall see you more.

Who'll close my eyes ? My ashes who'll collect ?

Thou, like thy brother, O PISISTRATUS,

Hast died a man of courage ; I alone, 705

I only cannot die.

As he pronounc'd

These words, he fain would, with a dart he held,

Have pierc'd himself ; but they arrest his hand,

And force away the body of his son. 710

In this distress th' unfortunate old man,

Swooning away, was to his tent convey'd :

Recov'ring there in some degree his strength,

He now was all impatient to return,

And mingle in the fight, but was withheld. 715

Mean-while the Daunian king and PHILOCTETES

Each other fought ; fire sparkled in their eyes,

As when a lion and a leopard meet,

Eager to tear each other, on the plains

Through which Cayster flows. Fierce menaces,

Vengeance

Vengeance and cruelty, and warlike rage,  
 Dart from their savage eyes. They certain death  
 Deal all around, where'er their weapons fall.  
 Now in each other's fight as they advance,  
 They strike with terror all the combatants ; 725  
 While PHILOCTETES carries in his hand  
 One of his direful, never-failing shafts,  
 Inflicting irremediable wounds.  
 But MARS, who favour'd the intrepid might  
 And cruelty of ADRASTUS, could not bear 730  
 That he should fall so soon ; by him he wish'd  
 The horrid deeds of slaughter to prolong.  
 ADRASTUS to the justice of the Gods  
 Was also due, an instrument of wrath  
 To punish, and to spill the blood of men. 735

Just at the point of time when PHILOCTETES  
 Uprais'd his arm to strike him, he himself  
 Was wounded by AMPHIMACHUS's lance,  
 A young Lucanian far more beautiful  
 Than NIREUS, who in beauty yielded not 740  
 To any Grecian at the siege of Troy,  
 Except ACHILLES. Scarce had PHILOCTETES  
 Receiv'd the wound, when he an arrow drew  
 Against AMPHIMACHUS, that pierc'd his heart.

At



At once extinguish'd were his fine black eyes, 745  
And cover'd with the shades of death. His lips,  
More rosy than the morn, their colour lost;

A deadly paleness overspread his cheeks:

His delicate, soft features underwent

A dismal change. E'en PHILOCTETES' self 750

Felt pity for him; all the combatants,

Touch'd with compassion, wail the fallen youth

Rolling in blood; his hair, once beautiful

As that of PHOEBUS, trailing in the dust.

But PHILOCTETES, having overcome 755

AMPHIMACHUS, was forc'd to quit the fight;

With loss of blood strength fail'd him; his old  
wound,

By his exertion in the combat, seem'd

Ready once more to open, and renew

His former pains; for ÆSCULAPIUS' sons 760

Had not been able, by their art divine,

To heal him perfectly. Behold him now

Ready to tumble o'er the bloody heap

Of bodies round him fall'n. ARCHIDAMAS,

Of far the noblest mien, and most adroit 765

Of all the Oebalians he had with him brought

To found Petilia, bore him off the field,

Just at the moment when ADRASTUS might

N

With



With ease have laid him low. ADRASTUS now  
 Finds nothing more that dares resist his force,  
 Or can retard the victory. All falls,  
 All flies before him, like a mighty stream  
 That overflows its banks, and with it sweeps  
 Flocks, shepherds, corn, and villages, along.

TELEMACHUS heard from far the conquerors'  
 cries, 775

Saw the disorder of the troops, that fled  
 Before ADRASTUS, as a drove of stags  
 Traverse alarm'd th' extensive plains; nor woods,  
 Mountains, nor rapid rivers, stop their course,  
 When by the huntsmen chas'd, 780

ULYSSES' son  
 Groans; indignation sparkles in his eyes;  
 Instant he quits the spot where he had long,  
 With so much danger, so much glory, fought;  
 Runs to support his men; all drench'd in blood  
 Of slaughter'd enemies laid low in dust,  
 Advances, and far off sets up a cry  
 By both the armies heard.

MINERVA

## MINERVA now

Had to a strange and dreadful pitch wound up  
His voice that made the neighb'ring mountains  
ring.

Never did MARS in Thrace his horrid voice  
Exert with greater loudness, when he calls  
Th' infernal furies round him, war and death.  
TELEMACHUS's cry revives the hearts 795  
And courage of his men, and chills with fear  
The enemy. ADRASTUS is asham'd  
To feel himself alarm'd and terrified.  
Innumerable fatal presages  
Unhinge his very frame, and that which serves  
To animate him, is more like despair  
Than tranquil valour. Thrice his trembling knees  
Began to totter under him; and thrice  
He started back, not knowing what he did.  
A languid paleness seiz'd him, a cold sweat 805  
Bedew'd his limbs; his hoarse, obstructed voice  
Could not articulate a word; his eyes,  
Sparkling with gloomy fire, appear'd to start  
Out of his head; he like ORESTES seem'd,  
By furies agitated; every turn 810  
And motion was convulsive. He begins  
Now to believe, that there are Gods above.

He fancies he beholds them all-incens'd,  
 And thinks he hears a hollow, dismal voice  
 Ascending from the bottom of th' abyfs, 815  
 Calling him down to gloomy Tartarus ;  
 While every thing around him makes him feel  
 A more than human, an almighty hand  
 Invincible, uplifted o'er his head,  
 Ready to fall, and crush him with its weight. 820  
 Hope is extinguish'd in his breast ; at once  
 His courage sinks, as day-light disappears  
 When the Sun hides himself in th' ocean-stream,  
 And shades of darkness overspread the earth.

ADRASTUS on the earth too long endur'd, 825  
 If men such chastisements did not require.  
 Th' impious ADRASTUS now drew near his end.  
 He all-bewilder'd runs to meet his fate  
 Inevitable ; horror, sharp remorse,  
 Rage, fury, consternation, and despair, 830  
 Go with him. When TELEMACHUS appears,  
 He thinks he sees hell open, and the flames  
 Of gloomy Phlegethon in whirling spires  
 Reach to devour him. He cries out ; his mouth  
 Open remains, unable to pronounce 835  
 A single word. Just as a man in sleep,

Mov'd

Mov'd by some frightful dream, attempts to speak,  
But words are sought in vain.

With trembling hand

ADRASTUS with precipitation throws 840

His javelin at TELEMACHUS. But he,

Intrepid, and befriended by the Gods,

Presents his shield to guard himself. It seem'd

As victory hover'd with extended wings,

And held already o'er his head her crown. 845

Sedate, calm courage in his eyes beam'd forth ;

He like the wise MINERVA's self appear'd,

So cool, determin'd, and compos'd, he seem'd,

In perils the most imminent. The dart,

Thrown by ADRASTUS, from the shield recoil'd.

ADRASTUS then makes haste to draw his sword,

That so TELEMACHUS might have no time

To throw his dart in turn. ULYSSES' son,

Seeing ADRASTUS with his sword in hand,

Straight draws his own, and lays his dart aside.

They thus engag'd ; the other combatants,

To view them more attentively, lay down

Their arms in silence, and from them expect

The fate and issue of the war. The swords,

N 3

Like



Like lightning flashing, oft together clash, 860

And on the polish'd, loud-resounding arms

Deal ineffectual blows. Th' antagonists

Extend, contract themselves, sink, rise again

At once, and finally each other seize.

Not the thick-spreading ivy, when it mounts 865

Up to the topmost branches of the elm,

More closely twines around the knotty trunk,

Than these two combatants each other clasp'd.

ADRASTUS had lost nothing of his strength ;

TELEMACHUS his full strength had not reach'd.

ADRASTUS us'd his efforts, by surprise

To overturn his young antagonist ;

Makes an attempt to seize his sword, in vain :

TELEMACHUS that moment lifts him up,

And brings him to the ground. Now th' impious

wretch, 875

Who ever had despis'd the Gods, betrays

A coward-fear of death ; though he's ashamed

To ask his life, yet can he not forbear

To show that he desires it : he attempts

To move TELEMACHUS's pity. Now, 880

Son of ULYSSES, now, at last, said he,

I own the Gods are just ; they punish me,

As I've deserv'd ; misfortune can alone

Open

Open the eyes of men to see the truth ;  
I see it now, and I am self-condemn'd : 885  
But, oh ! let an unhappy king be heard ;  
Think on your father far from Ithaca,  
And let that thought to pity melt your heart.

TELEMACHUS, already with his sword  
Uplifted to dispatch him, holding him 890  
Beneath his knees, straight answer'd ; All I wish,  
Is but the peace and victory of those states  
I came to succour ; I have no delight  
In shedding blood. Then, O ADRASTUS, live ;  
Live to correct your errors ; render up 895  
All you've usurp'd, and re-establish peace  
And justice in Hesperia, which you've stain'd  
With massacre and blood, and treachery.  
Live ; be another man ; and by your fall  
Learn, that the Gods are just ; that wicked men  
Are by their guilt unfortunate ; that they  
Deceive themselves in seeking happiness  
By violence, inhumanity, and fraud ;  
In fine, that happiness and peace of mind  
On virtue and simplicity depend. 905  
Your son, young METRODORUS, straight give up  
As hostage, with twelve nobles of your state.

TELEMACHUS

TELEMACHUS permits ADRASTUS then  
 To rise, and offers him the hand of peace,  
 Suspecting not his treach'ry : but forthwith 910  
 Another short dart, which he kept conceal'd,  
 ADRASTUS level'd at ULYSSES' son :  
 This was so sharp, and thrown with so much skill,  
 It must have pierc'd TELEMACHUS's arms,  
 Had they not been of workmanship divine. 915  
 ADRASTUS straight behind a tree retires,  
 T' avoid th' young Greek's pursuit ; who then  
 cried out,  
 Daunians ! you see the victory is ours ;  
 Th' impious have recourse to treach'rous arts,  
 And have no other means to save themselves. 920  
 He who fears not the Gods, fears death ; but he,  
 Who fears them, fears nought else. On saying  
 this,  
 He advances tow'ards the Daunians, and at once  
 Beckons his men on th' other side the tree,  
 To stop the base ADRASTUS's retreat. 925  
 Fearing surprise, ADRASTUS makes a feint  
 As of returning, fully bent to force  
 The Cretans that obstruct his way. But swift  
 As lightning shot from heav'n on guilty heads,  
 By the supreme of Gods, ULYSSES' son 930  
 Darts

Darts on his foe, and, with victorious hand  
Seizing, o'erturns him as the blust'ring North  
Levels the golden harvest on the plain ;  
Nor hears him more, tho' th' impious wretch at-  
tempts

Once more t' abuse the goodness of his heart. 935  
His sword he furious buries in his breast,  
And sends him headlong to Tartarean flames,  
The just reward of his enormous crimes.

END OF THE TWENTIETH BOOK.

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T E

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THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XXI.

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T H E

A R G U M E N T.



*Adrastus being dead, the Daunians stretch out their hands to the allies in token of peace, and desire that they will grant them a king of their own nation. Nestor, inconsolable for the loss of his son, absents himself from the assembly of the chiefs, most of whom are for dividing amongst themselves the country of the conquered, and ceding the territory of Arpi to Telemachus. Far from accepting this offer, Telemachus makes it appear to be the common interest of the allies, to choose Polydamas king of the Daunians, and to leave them the quiet possession of their lands. He afterwards prevails upon that people to bestow the territory of Arpi on Diomed, who accidentally arrived on their coast. The troubles being thus ended, they all separate, in order to return into their respective countries.*

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THE  
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TELEMACHUS.

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BOOK XXI.

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ADRASTUS being dead, the Daunians now,  
Far from regretting the defeat and loss  
Of their commander and king, rejoic'd  
For their deliverance. They all held forth  
Their hands to the allies, in sign of peace, 5  
And amity restor'd. ADRASTUS' son,  
Nam'd METRODORUS, whom his sire had train'd  
In fraud, injustice, inhumanity,  
Dishonourably fled. A certain slave,  
Accomplice in his cruelties and guilt, 10  
Whom he himself had set at liberty,  
Had loaded with his favours, and had made

O

The

The confidential partner of his flight,  
 By interested motives sway'd, resolv'd  
 To prove a traitor ; basely from behind 15  
 He stabb'd him in his flight, cut off his head,  
 And brought it to the camp of th' allies,  
 Expecting to receive a great reward  
 For such a crime as might conclude the war,  
 But, struck with horror at the villainous deed, 20  
 They put him straight to death. ULYSSES' son,  
 Beholding METRODORUS' head, a youth  
 Of wondrous beauty, and fine natural parts,  
 By pleasures, and by bad examples warpt,  
 Could not repress his tears. Alas ! he cried, 25  
 See what the poison of prosperity  
 In a young prince effects ! The more he hath  
 Of spirit and vivacity, the more  
 He's liable to stray from virtue's paths.  
 I had perhaps been such an one myself, 30  
 Had not misfortunes from my very birth,  
 (Thanks to the Gods) and MENTOR's wise in-  
 struction,  
 Taught me to moderate the warmth of youth.

Th' assembled Daunians, as the terms of peace  
 Demanded only, they might be allow'd 35  
 To

To choose a sovereign from amongst themselves,  
Who by his virtues might wipe off the stain  
With which the base ADRASTUS had disgrac'd  
The regal power. They gave thanks to Heav'n  
For having crush'd the tyrant; came in crowds 40  
To kiss TELEMACHUS's conquering hand,  
Which in the monster's blood had been imbrued;  
And they e'en triumph'd in their late defeat.  
Thus fell at once, without resource, a pow'r  
Which menac'd every other pow'r, and made 45  
Such numbers tremble on th' Hesperian coast;  
Like certain spots of ground, which seem to be  
Firm and immovable, but by degrees,  
Insensibly, are undermin'd; long time  
They seem to mock the feeble toil, that strikes 50  
At their foundations; all one solid whole  
Appears unshaken; mean-while the supports  
Weaker and weaker grow, till all at once  
The ground sinks in, and opens an abyfs.  
E'en thus all pow'r (whate'er prosperity 55  
It may by violence for a while enjoy)  
Supported by injustice and deceit,  
Doth for itself a precipice prepare.  
The strongest ground-work of legitimate pow'r,  
By fraud and inhumanity is sapt 60



Insensibly. It is admir'd, 'tis fear'd,  
 Beheld with terror to its very fall ;  
 It sinks with its own weight, to rise no more ;  
 Because it hath with its own hands destroy'd  
 Its best supports, justice, and faith, and truth, 65  
 The basis of firm confidence and love.

The chiefs of th' army met the following day,  
 To grant the Daunians what they ask'd, a king.  
 How pleasing to behold the two camps, now  
 Mingled by such unlook'd-for amity, 70  
 And the two armies which appear'd as one.  
 The venerable NESTOR had not pow'r  
 T' attend the council ; grief, to old age join'd,  
 Had wither'd up his heart ; as th' evening rain  
 Beats down and overwhelms the drooping flow'r,  
 Which was at early morn the ornament  
 And glory of the verdant plain. His eyes  
 Two fountains were of inexhausted tears.  
 Sweet sleep, that charms to rest the sharpest pains,  
 From him fled far away ; hope, that gives life 80  
 To th' human heart, was in his breast extinct.  
 By this unfortunate old man was loath'd  
 All nourishment ; to him the light itself  
 Was hateful grown ; his soul no more desir'd,  
 Now,

Now, than to quit his body, take its flight, 85  
And plunge itself in the eternal gloom  
Of PLUTO's empire. His most zealous friends  
Exerted all their eloquence in vain :  
Sunk in despair and grief, his heart had lost  
All taste of friendship, as a sick man loathes 90  
The daintiest meats. To all that could be said  
T' affect his heart, no answer he return'd,  
Except by sobs and groans. From time to time,  
He, in the depth of woe, was heard to say,  
PISISTRATUS, PISISTRATUS, my son, 95  
Thou call'st ; I follow thee, PISISTRATUS ;  
O my dear son, thou render'st death to me  
Desirable ; I wish for nothing more,  
But to meet thee upon the banks of Styx.  
Then would he pass whole hours without a word,  
But groaning, lifting up his hands and eyes,  
Streaming with tears, to Heaven.

Th' assembled chiefs  
Mean-while were waiting for ULYSSES' son,  
Who was performing the last solemn rites 105  
Due to his friend PISISTRATUS' remains.  
The corse he strew'd with handfuls of fresh  
flow'rs ;

To these he added exquisite perfumes.  
 Shedding a bitter flood of tears, he said,  
 O my companion, ne'er shall I forget 110  
 That time when I at Pylos saw thee first,  
 When I attended thee to Lacedæmon,  
 And found thee again on great Hesperia's shores.  
 O my PISISTRATUS! to thee I owe  
 A thousand, and a thousand friendly cares; 115  
 We lov'd each other; I thy valour knew,  
 Which would by far the valour have surpass'd  
 Of many famous Greeks. 'Twas that, alas!  
 Caus'd thee to die with glory to thyself,  
 But of such rising virtues robb'd the world, 120  
 As had been equal to thy father's fame.  
 Thy wisdom and thy eloquence, no doubt,  
 Had, when matur'd by age, resembled those  
 Of that old man, the glory of all Greece.  
 Thou hadst already that persuasive turn 125  
 Of soft, insinuating eloquence,  
 Which could not be resisted, when thou spak'st;  
 That easy, nat'ral manner, that discreet,  
 Wise moderation, which hath charms t' appease  
 Incens'd minds; with that authority, 130  
 Which from sage counsels and from prudence  
 springs.

All

All listen'd, when thy voice was heard; all form'd  
A favourable judgment of thee; all  
Beforehand wish'd to find thee in the right:

Thy simple, unaffected language flow'd 135

Into all hearts, as on the tender herb

The dew descends. Such gracious qualities,

Which we a few short hours ago possess'd,

Alas! for ever gone! He, whom these arms

But yesterday embrac'd, is now no more; 140

Nought but a sad remembrance left. At least,

If thou hadst clos'd the aged NESTOR's eyes,

And we had not clos'd thine, he had not seen

What he now sees, and of all fathers prov'd

The most unfortunate. 145

#### ULYSSES' son

Then caus'd PISISTRATUS's bloody side

To be clean wash'd. Upon a purple couch

The corse was laid, the languid head reclin'd,

The countenance o'erspread with deadly pale;

Like a young tree cut down by th' woodman's axe,

That cover'd with its spreading shade the ground,

And rais'd aloft its verdant boughs to heav'n.

Now sever'd from its root, and parent earth,

The fruitful source of life and nourishment, 155

It

It languishes, its lively verdure fades ;  
 No longer able to support itself,  
 It falls ; its branches, that obscur'd the Heav'n,  
 Wither'd and faded, trailing in the dust ;  
 And now is nothing but a lifeless trunk, 160  
 Stript of its beauty. Thus PISISTRATUS,  
 A prey to death, was borne along by those  
 Who were to lay him on the fun'ral pile.  
 The flame already mounted up tow'rs Heav'n.  
 A troop of Pylians, with their arms revers'd,  
 Their eyes cast down, and fill'd with flowing tears,  
 Slowly conducted him. Erelong the flames  
 Consum'd the body : in a golden urn  
 The ashes were inclos'd. ULYSSES' son,  
 Who has the care of all, the urn confides 170  
 As a great treasure, to CALLIMACHUS,  
 Erewhile PISISTRATUS's governor.  
 Preserve, said he, these precious, sad remains  
 Of him you lov'd ; preserve them for his fire ;  
 But give them not till he hath strength enough,  
 And fortitude, to ask for them himself.  
 What at one time increases grief, may serve  
 T' appease and soften it, when duly tim'd.

TELEMACHUS then join'd th' assembled kings :  
 All,



All, when he enter'd, were in silence hush'd, 180  
To hear him : on observing this he blush'd,  
And could not be prevail'd upon to speak.  
The public acclamations in his praise,  
For all that he had done, increas'd his pain ;  
He wish'd he could retire, and hide himself : 185  
'Twas the first time that he embarrass'd seem'd,  
And at a loss. At length he entreated them,  
That he might hear no more in his own praise.  
Not that I love not praise, said he, when giv'n  
By judges so discerning ; but I fear 190  
To be too much delighted with applause ;  
It corrupts men, it fills them with conceit  
O'erweening of themselves ; it renders them  
Vain and presumptuous ; one should merit praise,  
And yet avoid it ; praises most sincere 195  
Are like the false ; the most abandon'd men,  
Tyrants themselves, are those who most exact  
The praise of flatterers. What pleasure then  
Such praises to receive, as they receive ?  
Of praise the most acceptable is that 200  
Which you in absence shall bestow upon me,  
If I've the happiness to merit it.  
If you believe me to be truly good,  
You should judge too, that I could wish to be  
Modest,

Modest, and free from vanity. If then 205  
 You really esteem me, spare me ; praise me not,  
 As one that were enamour'd of applause.

Having said this, TELEMACHUS no more  
 Answer return'd to those who still went on  
 T' extol him to the skies ; and with an air, 210  
 Of cold indiff'rence silenc'd their applause.  
 They now were fearful of offending him :  
 But th' admiration of him still increas'd,  
 All knowing, what attentive, tender care  
 He had shown PISISTRATUS, in rend'ring him 215  
 The last sad duties. Instances like these,  
 That testified the goodness of his heart,  
 Touch'd th' army more than all the prodigies  
 Of wisdom and of valour he had display'd.  
 He's wife, he's valiant, said they secretly 220  
 Among themselves ; he is the friend of Heav'n,  
 The hero of our age ; he's more than man !  
 All this with wonder and astonishment  
 Strikes us, 'tis true : but he's humane, he's good,  
 The faithful, tender friend ; compassionate, 225  
 Lib'ral, beneficent, wholly attach'd  
 To those he ought to love ; the dear delight  
 Of those about him ; he hath shaken off

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His pride, indifference, and ferocity.

These are the qualities of real use, 230

Which captivate and soften every heart,

Endear him to us, make us sensible

To all his virtues ; nay, there's not a man

Who would not sacrifice his life for him.

This discourse ended, they began to speak 235

Of the necessity t' appoint a king

Over the Daunians. The assembled kings

Were mostly of opinion, that they might

Justly divide amongst themselves this land,

By right of conquest. To ULYSSES' son 240

They offer'd for his share the fertile tract

Of Arpi, that produces twice a year

CERES' rich bounty, BACCHUS' cheering gifts,

And the green olive, which MINERVA gave.

This spot, said they, should make you think no

more 245

Of the poor cottages of Ithaca,

Dulichium's frightful rocks, Zacynthus' wilds,

And howling woods. Your father seek no more,

Who long since on the Capharéan rocks,

By NAUPLIUS's vengeance, and the wrath 250

Of NEPTUNE, must have perish'd ; and no more

Think

Think of PENELOPE, who must have been,  
 Since your departure, in her suitors' power;  
 Nor of your country, not to be compar'd  
 With this we offer you, in soil or clime. 255  
 He listen'd patiently to this discourse:  
 But not the Thracian or Thessalian rocks  
 Are more insensible to the complaints  
 Of hopeless lovers, than ULYSSES' son  
 Was to these offers. 260

I am not, said he,

To riches, or to pleasures, so attach'd.  
 Of what advantage is it, to possess  
 A larger tract of country, and command  
 Of men a greater number? It affords 265  
 Less liberty, and more embarrassment.  
 Sufficient are the common ills of life  
 Ev'n to the justest and the wisest men,  
 Without th' additional anxiety  
 Of governing indocile, turbulent, 270  
 Unjust, deceitful, and ungrateful men.  
 When self-love is the principle of pow'r,  
 The only view one's own authority,  
 Pleasure, and dignity; then such a pow'r  
 Is impious, tyrannous, the scourge of men. 275  
 When,

When, on the contrary, a king's inclin'd  
 The true, just principles of government,  
 The welfare of his people, to pursue,  
 He lets their master than their guardian is;  
 He must be far from wishing t' extend 280  
 His sway, attended with such endless cares.  
 The shepherd, who devours not, but defends  
 From wolves the flock, exposing his own life,  
 Who watches night and day, to lead them on  
 To fruitful pasture-grounds, hath no desire 285  
 T' augment the number of his sheep, and take  
 Those of his neighbour; 'twere t' augment his  
 care.

Tho' I have never govern'd men myself,  
 Added TELEMACHUS, yet by the laws, 290  
 And by the wise men who compos'd the laws,  
 I've learnt how painful, and how hard the task,  
 To govern states and cities. I am then  
 Content with my poor Ithaca; tho' it be  
 But small and poor, it will to me afford 295  
 Sufficient glory, if I can but there  
 With justice, piety, and glory reign:  
 Nay, I shall too soon reign. May it please Heav'n,  
 That, from the fury of the waves escap'd,  
 My father there t' extreme old age may reign, 300



And I, long tutor'd under him, may learn  
How to subdue my passions, and conduct  
Those of so many people.

After this,

TELEMACHUS proceeded thus ; and said, 305  
O princes here assembled, deign to hear  
My sentiments of what ye ought to do,  
And what your interest prompts. If ye appoint  
A just king o'er the Daunians, he will reign  
With justice, and will make them comprehend 310  
Their interest to maintain inviolate faith,  
And never t' invade their neighbours' rights ;  
A truth they ne'er could learn to comprehend  
Under the base ADRASTUS' impious sway.  
As long as they're conducted by a king 315  
That's wise and just, you'll nothing have to fear.  
To you they'll be oblig'd for that good king  
Which you'll have giv'n them ; owe to you the peace  
And the prosperity which they'll enjoy.  
These people, far from wishing to attack, 320  
Will never cease to bless you ; and the king  
As well as people, both will be the work  
Of your own hands. If, on the contrary,  
Their country you divide amongst yourselves,

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Observe the consequences I foretel.      325  
This people will, thus driv'n to despair,  
Renew the war ; they for their liberty  
Will fight with justice ; foes to tyranny,  
The Gods will take part with them. If the Gods  
Think fit to interfere, then soon or late      330  
You'll be confounded ; your prosperity  
Will vanish like a dream. Your chiefs will be  
Of counsel and of wisdom destitute,  
Your armies void of courage, and your lands  
Without fertility. You'll be withal      335  
Self-flatt'ring, in your enterprises rash.  
The virtuous men, who wish to speak the truth,  
You'll silence ; all at once you'll fall. Of you  
'Twill then be said ; Are these the people, then,  
So flourishing, that threaten'd to give law      340  
To all the subject world ? and now, behold,  
They fly before their enemies ; become  
The sport of nations,—trampled under foot.  
Such is the just and merited reward  
Of pride, injustice, inhumanity !      345  
Besides, consider, if you should attempt  
This conquest to divide amongst yourselves,  
Against you you'll unite the neighb'ring states.  
Your league, at first intended to defend

Hesperia's common liberty, t' oppose 350  
 ADRASTUS' usurpations, will become  
 Odious ; and you yourselves will be accus'd,  
 And justly too, of wishing to usurp  
 An universal sway. But ev'n suppose,  
 Over the Daunians and the other states 355  
 You should victorious prove, this victory  
 Will be your ruin ; and I'll show you how.

This enterprize will disunite you all ;  
 Not founded on just principles, you'll have  
 No rule of limitation to decide 360  
 On ev'ry one's pretensions ; every one  
 Will have his portion measur'd by his pow'r ;  
 No one will have authority enough  
 Over the rest, t' have this division made  
 Without disturbance. This will be a source 365  
 Of endless war, to late prosperity.  
 Were it not then far better to be just  
 And mod'rate, than ambition to pursue  
 With so much danger, in the very face  
 Of such inevitable ills ? The peace, 370  
 Pleasure, tranquillity, and innocence,  
 And rich abundance, still attending it,  
 The friendly aspect of the neighb'ring states,

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The glory that's inseparably link'd  
With justice, the authority acquir'd, 375  
When by inviolate faith a state becomes  
The arbiter of other foreign states ;  
Are not these blessings more desirable  
Than to indulge the foolish vanity  
Of such an unjust conquest ? O ye kings ! 380  
Ye princes ! 'tis not private interest  
Prompts me, you see, to speak. Then deign to  
hear

Him whose regard for you is great enough  
To contradict, and to displease you rather  
Than not declare to you the truth. 385

As thus

TELEMACHUS spoke, with an authority  
They never had in any other seen,  
While all the chiefs, amaz'd and in suspense,  
The wisdom of his counsels were admiring, 390  
A confus'd noise was heard through all the camp,  
That spread itself to where the chiefs were met.  
A stranger, with a troop of armed men,  
Is, it is said, just on the coast arriv'd.  
Of noble, all-heroic mien he seems. 395  
'Tis easy to discern, that he's inur'd

To fortune's frowns, and that his strength of mind  
 Above his suff'rings hath exalted him.  
 Th' inhabitants, who guard the coast, at first  
 Would have repuls'd him as an enemy 400  
 That came t' invade them. With intrepid air  
 Drawing his sword, he told them, he knew how,  
 If they attack'd him, to defend himself;  
 But he demanded only peace, he said,  
 And hospitality. An olive-branch 405  
 He straight presented as a suppliant.  
 They listen'd to him; he demanded then  
 To be conducted to the governors  
 Of the Hesperian coast; he's drawing near  
 T' announce himself before th' assembled kings.

Scarce were these words pronounc'd, when with  
 an air  
 Of majesty, which all th' assembly mov'd,  
 The stranger enter'd. One might have suppos'd  
 'Twas the God MARS, when on the hills of Thrace  
 He round him calls his sanguinary troops. 415  
 He thus began to speak.

O you that are  
 Shepherds and guardians of the people; here,

No



No doubt, assembled to defend your rights,  
Or to give sanction to the justest laws, 420  
O hear a man whom fortune persecutes.  
The Gods of Heav'n grant you may never prove  
The ills, and the misfortunes I've endur'd.  
Know, I am DIOMED, Ætolia's king,  
Who wounded VENUS at the siege of Troy. 425  
That Goddess's inveterate revenge  
Pursues me. NEPTUNE, who can nought refuse  
The sea-born Goddess, hath at her request  
Expos'd me to the furious winds and waves,  
Which oft have dash'd my vessels on the rocks.  
VENUS, inexorable with revenge,  
Hath left me not the smallest hope to see  
My native kingdom more, or family;  
To see that country's pleasing light, where first  
I drew my breath; or ever to behold 435  
What my heart holds most dear. I come to seek,  
After so many shipwrecks, some repose  
On a strange shore, and some secure retreat.  
If you have any reverence for the Gods,  
And, above all, for JUPITER, who takes 440  
The care of strangers; if your hearts be ever  
Mov'd with compassion,—then refuse me not  
In these extensive tracts some barren spot,

Some

Some sands, some desert, or some naked rocks,  
 Whereon with my companions I may build 445  
 A city which may serve to us at least  
 As a sad image of our country lost.  
 We only ask of you a little spot  
 Which may to you be useless. We with you  
 Will live in peace, in strict alliance join'd; 450  
 Your enemies we'll look upon as our's;  
 We will in all your interests engage;  
 We only ask the liberty to live  
 By our own laws.

While DIOMED these words 455  
 Was speaking, in TELEMACHUS's face  
 By turns were various passions seen; his eyes  
 On him were fixt. When DIOMED began  
 To speak of his long-suffer'd woes, he hop'd,  
 That this majestic man might be his fire. 460  
 When he announc'd himself as DIOMED,  
 At once TELEMACHUS's countenance  
 Chang'd like a flow'r just faded by the breath  
 Of the keen-blowing North. Soon after this,  
 The words of DIOMED, as he complain'd 465  
 Of a divinity's invet'rate wrath,  
 Bringing to his remembrance the distress

Both

Both by his father and himself endur'd,  
Soft'n'd him ; tears of tenderness and joy  
Flow'd down his cheeks, and he with eagerness  
Sprung to embrace and welcome DIOMED. 470

I am, said he, the son of that ULYSSES,  
Whom once you knew, who was not useless found,  
When RHESUS' famous steeds you jointly took.  
Heav'n has no pity shown to him, or you.  
If th' oracles of hell deceive me not, 475  
He still lives, but, alas ! lives not for me.  
To seek him, I abandon'd Ithaca ;  
Now I can find nor Ithaca, nor him.  
Judge then by the misfortunes I've endur'd,  
Of the compassion I for others feel. 480  
'Tis by misfortunes only we are taught  
To sympathize with others in distress.  
Tho' but a stranger here, 'tis in my power,  
Great DIOMED (for in the miseries  
In which my hapless country was involv'd 485  
During my infancy, I was not there  
So negligently bred, as not to've learnt  
The greatness of your valour and exploits)  
O most invincible of all the Greeks  
After ACHILLES—yes, 'tis in my pow'r 490  
To

To obtain you some relief. The princes here  
 You see before you, are humane ; they know,  
 No virtue, courage, glory, can exist,  
 Without the feelings of humanity.  
 Misfortune to the glory of great men      495  
 Adds a new lustre ; something wanting seems  
 To those who've never been unfortunate.  
 There are examples wanting in their lives  
 Of patience, and of firmness ; suff'ring virtue  
 Softens, conciliates to itself all hearts      500  
 Which have a taste for virtue. Leave to us  
 The care then of consoling you, since Heav'n  
 Hath brought you to us. 'Tis a gift from Heav'n;  
 And we may well congratulate ourselves,  
 That we have pow'r t' alleviate your distress. 505

While he was speaking, DIOMED, amaz'd,  
 With stedfast eye, beheld him, and his heart  
 Was mov'd within him. They embrac'd as those  
 Who long had been in strictest friendship join'd.  
 ULYSSES' worthy son, said DIOMED,      510  
 In you I see his winning, graceful air,  
 The force and beauty of his eloquence,  
 His wise, his noble, and exalted mind.

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Then PHILOCTETES welcom'd and embrac'd  
TYDIDES. To each other they recount 515  
Their sad adventures. You'll, no doubt, rejoice,  
Said PHILOCTETES, to behold again  
The aged NESTOR. He hath newly lost  
PISISTRATUS, his last, surviving son ;  
His life is now only a path of tears, 520  
To lead him to the grave. Come then with me,  
And comfort him ; a friend inur'd to woe,  
Is the best qualified to soothe his heart.  
They then proceeded straight to NESTOR's tent,  
Who hardly recollected DIOMED, 525  
So lost was he in sorrow. DIOMED  
At first wept with him, and their interview  
The old man's grief redoubled ; but at length  
The presence of his friend consol'd his heart.  
His grief, 'twas obvious, was in some degree  
Suspended by the pleasure which he took  
In tracing o'er his suff'rings, and in turn  
Hearing what had befallen TYDEUS' son.

These two in conversation thus engag'd,  
The assembled kings were, with TELEMACHUS,  
Deliberating, what they ought to do.  
TELEMACHUS advis'd them to bestow

The



The lands of Arpi upon DIOMED,  
 And choofe POLYDAMUS, a Daunian born,  
 King of the Daunians. This POLYDAMUS 540  
 Was a great warrior, whom through jealousy  
 ADRASTUS ever was averfe to employ,  
 Fearing fuccefs fhould be to him afcrib'd,  
 Which fame he wifh'd unrival'd to enjoy.  
 POLYDAMUS had often to the king 545  
 Remark'd in private, that he over-risk'd  
 His own life, and the fafety of the ftate,  
 Engag'd againft fo many ftates combin'd.  
 He fain would have induc'd him to purfue  
 A line of conduct tow'rd's the neighb'ring ftates,  
 More juft and moderate. But they who hate  
 To hear the truth, hate thofe too who presume  
 To fpeak the truth; to their fincerity,  
 Their zeal, and their difinterefted views,  
 They're quite infenfible. ADRASTUS' heart 555  
 Was harden'd by a falfe profperity,  
 Againft the wifeft counfels; fcorning which,  
 Each day he triumph'd o'er his enemies;  
 Arrogance, treach'ry, force, ftill on his fide  
 The victory turn'd. The ills, POLYDAMUS 560  
 So long had threaten'd, were not yet arriv'd.  
 ADRASTUS at that timid wifdom laugh'd,

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That's still foreseeing future, distant ills.

POLYDAMAS became to him at length 560

Quite insupportable ; he was remov'd

From all his offices, and left to pine

In solitude and poverty.

At first

POLYDAMAS was much oppress'd with grief 565

At this disgrace ; but by it he acquir'd

That which before he wanted, as it serv'd

His eyes to open to the vanity

Of an exalted fortune ; he became

Wise at his own expence. He ev'n rejoic'd 570

Erelong, that he had been unfortunate ;

He learnt t' endure his suff'rings by degrees,

To be content with little, t' improve

His mind with truth, in sweet tranquillity.

In th' exercise of private virtues, which 575

Are still more amiable than shining ones,

He inur'd himself to live without the world.

He, at the bottom of mount Garganus,

Dwelt in a desert, where a vaulted rock

Serv'd him for shelter. From the mountain fell

A stream that slak'd his thirst ; and a few trees

Supplied him with their fruits. He had two slaves,

Q

Employ'd

Employ'd to cultivate a little field ;  
 With his own hands he labour'd too himself.  
 The ground with int'rest paid him for his toil,  
 And suffer'd him to feel no real want.  
 Not only fruits and pulse, a plenteous store,  
 But he had ev'ry odoriferous flow'r.  
 There he deplor'd the people's hapless fate,  
 Whom the ambition of a brainless king 590  
 Was hurrying on to ruin. Ev'ry day  
 He was expecting that the all-just Gods,  
 Tho' patient long, would bring him to his end.  
 As his prosperity the more increas'd,  
 The nearer he appear'd to him to be 595  
 T' an irrecoverable fall ; for still,  
 Imprudence, in its faults successful, pow'r,  
 Rais'd to the highest pitch of absolute rule,  
 Are the fore-runners of th' approaching fall  
 Of kings and kingdoms. When he was inform'd  
 Of king ADRASTUS's defeat and death,  
 He testified no joy on that account,  
 Or that he had foreseen the tyrant's end.  
 He dreaded only ever to behold  
 The Daunians in a state of servitude. 605

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Such was the man TELEMACHUS propos'd ;  
 His worth and courage he already knew ;  
 For, as he had by MENTOR been advis'd,  
 TELEMACHUS let no occasion slip,  
 T' inform himself of all the qualities, 610  
 Both good and bad, of every one employ'd  
 In any post of eminence and power,  
 Among th' allies, or by the enemy.  
 His chief care was, t' examine and explore,  
 Wherever he could meet with them, such men  
 As were for some peculiar talent fam'd,  
 Or virtue.

All th' allied kings were at first  
 Against th' election of POLYDAMAS.  
 We've prov'd, said they, how formidable is 620  
 A king of Daunia, who delights in war,  
 And knows the art of war. POLYDAMAS  
 Is a great warrior, and 'twere in his pow'r  
 To make our situation perilous.  
 To this TELEMACHUS replied ; 'Tis true, 625  
 POLYADMAS well knows the art of war,  
 But he loves peace ; these are the qualities  
 Most to be wish'd. A man who knows the ills,  
 The dangers, and the difficult turns of war,

Is much more likely to avoid a war, 630  
 Than one without experience of its ills.  
 He knows the blessings of a tranquil life ;  
 ADRASTUS' enterprizes he condemn'd ;  
 Their fatal consequences he foresaw.  
 A weak and ignorant prince is to be fear'd 635  
 More than a man who knows, and can decide  
 On every thing himself. An ignorant, weak,  
 And inexperience'd king, will nothing see  
 But thro' an interest'd fav'rite's eyes,  
 Or those of an ambitious, turbulent, 640  
 And cringing minister. This blinded prince  
 Will thus engage in war, against his will ;  
 Of him you never can assurance have,  
 Who can have no assurance of himself :  
 His word he'll forfeit with you, and ere long 645  
 You'll be reduc'd to such extremity,  
 That you must make an end of him, or else  
 Be crush'd yourselves. Is't not a safer way,  
 More advantageous, and at once more just,  
 More noble, to fulfil the confidence 650  
 Plac'd in you by the Daunians, and bestow  
 A king upon them, worthy to command ?

The whole assembly was convinc'd. They went  
 To



To the expecting Daunians, to propose  
POLYDAMAS as king. Soon as they heard  
POLYDAMAS's name announc'd, they said,  
Now we're convinc'd th' allied kings mean to act  
With faith and truth, and an eternal peace  
T' establish, since they've nam'd us such a king.  
A man so virtuous, and so capable 660  
Of governing a state. But had there been  
A loose, effeminate, ill-instructed king  
Propos'd to us, we had concluded, then,  
Their only view had been to humble us,  
And to corrupt our form of government: 665  
We had of such finessè and artifice  
A deep resentment secretly retain'd :  
Their choice now lighting on POLYDAMAS,  
Their candour and their truth declares. Th' allies,  
We see, and are convinc'd, from us expect 670  
Nothing but what is noble, what is just,  
Since they appoint a king incapable  
Of doing any thing but what consists  
With freedom, and the glory of our state.  
Now in the face of Heav'n can we protest, 675  
Sooner shall rivers to their springs return,  
Than we shall cease to love and to respect  
Princes so lib'ral and beneficent.

Be this day's benefit from age to age  
 Remember'd by our late posterity; 680  
 And be the blessings of the golden age  
 In peace renew'd thro' all th' Hesperian coast!

TELEMACHUS then propos'd, that they should give  
 The Arpine tract to DIOMED, to found  
 A colony there. These new inhabitants 685  
 Will owe to you, said he, their settlement  
 In lands by you unoccupied. Reflect,  
 That men should love each other; that the earth  
 Is more than they can occupy; to have  
 Neighbours, is advantageous; and still more 690  
 To have such neighbours, as will owe to you  
 Their settlement. Have pity on a king  
 Whose hard fate still opposes his return  
 T' his native land. POLYDAMAS and he,  
 By justice and by virtuous ties engag'd, 695  
 The only ties that can be durable,  
 Uninterrupted peace will still maintain,  
 And render you to all the neighb'ring states  
 Redoubtable, if ever they attempt  
 T' exalt themselves. O Daunians, you observe,  
 We on your country have bestow'd a king  
 Able to raise her glory to the skies.

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Do you then, since we ask it of you, give  
A tract, by you not wanted, to a king  
Who ev'ry sort of courtesy deserves. 705

The Daunians answer'd ; To ULYSSES' son  
They nothing could refuse, since he 'd procur'd  
POLYDAMAS to be their king. They then  
Went straight to seek him in his solitude,  
To make him king. Before they went away,  
They gave to DIOMED the fertile plains  
Of Arpi, a new kingdom there to found.  
Th' allies were highly pleas'd with this event,  
Because this Grecian colony would be  
A great accession to their side, if e'er 715  
The Daunians should be willing to pursue  
The bad example by ADRASTUS set,  
Of usurpation, violence, and fraud.

The Princes all prepar'd to separate.  
TELEMACHUS, his eyes bedew'd with tears, 720  
Departed with his troop, having embrac'd,  
With tenderness, the valiant DIOMED,  
The aged NESTOR still disconsolate,  
As well as PHILOCTETES, the renown'd  
And worthy heir of HERCULES's shafts. 725



THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XXII.

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T H E  
A R G U M E N T.



*Telemachus arriving at Salamina, is surpris'd to see the country so well cultivated, and to find so little magnificence in the city. Mentor explains to him the reasons of this change, points out to him the errors which generally prevent a state from flourishing, and proposes to him as a model the conduct and government of Idomeneus. Telemachus after this discloses to Mentor his attachment to Antiope, the king's daughter. Mentor joins with him in praising her good qualities, assures him that the Gods design her for him; but that for the present he ought to think of nothing else but returning to Ithaca, and delivering Penelope from the importunities of her suitors.*

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BOOK XXII.

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ULYSSES' youthful son with eager haste  
Pursued his way, impatient to return  
To MENTOR at Salentum, and embark  
With him for Ithaca, where he had hopes  
His father might already be arriv'd. 5  
When he approach'd Salentum, with surprise  
He saw the country, once a wilderness,  
Now like a garden drest with care, and fill'd  
With active workmen : here he recognis'd  
The wisdom and the work of MENTOR. Then  
Ent'ring the city, fewer artificers,  
T' indulge the luxuries of life, appear'd,  
And

And less magnificence than heretofore.  
This griev'd him; for he naturally lov'd  
Whate'er was splendid, and polite, and gay. 15  
But other thoughts soon occupied his mind.  
He at a distance saw, approaching him,  
IDOMENEUS with MENTOR : straight his heart  
Was overwhelm'd with tenderness and joy.  
But notwithstanding his success in war 20  
Against ADRASTUS, still he had his doubts,  
How MENTOR with his conduct might be pleas'd;  
And still as he approach'd, he nicely pry'd  
If he could read reproach in MENTOR's eyes.

IDOMENEUS embrac'd ULYSSES' son, 25  
As he had been his own. TELEMACHUS,  
After this, threw himself on MENTOR's neck,  
Bedewing him with tears. Then MENTOR said;  
I'm pleas'd, I'm satisfied : you have, 'tis true,  
Been guilty of great faults ; but these have serv'd  
To make you know, and so distrust, yourself.  
Often from faults is more advantage reap'd,  
Than from the most illustrious actions ; these  
To dang'rous presumption swell the heart ;  
Faults cause a man to dive into himself, 35  
And give him back the wisdom he had lost

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In great successes. All you have to do,  
Is to give praise to the immortal Gods,  
And to decline the praise of men. You've done  
Great things, 'tis true; but candidly confess, 40  
These things can scarce be said to be your own:  
Are you not sensible they came to you  
Like something superadded, not your own?  
Were you not capable of marring them  
By passion and imprudence? Feel you not, 45  
That by MINERVA's pow'r you were transform'd  
Into another man, above yourself,  
That she by you might do what you have done?  
All your defects she in suspense hath held,  
As NEPTUNE calms the tempests, and suspends 50  
The troubled waters.

## While IDOMENEUS

Was questioning, with curiosity,  
The chiefs who were return'd, ULYSSES' son  
Mean-time was list'ning with attentive ear 55  
To MENTOR's sage instructions. After this,  
Looking around him with astonishment,  
He said to MENTOR, Here I see a change,  
The reason of which I cannot comprehend:  
Is any late calamity befallen, 60  
R During

And less magnificence than heretofore.  
 This griev'd him; for he naturally lov'd  
 Whate'er was splendid, and polite, and gay. 15  
 But other thoughts soon occupied his mind.  
 He at a distance saw, approaching him,  
 IDOMENEUS with MENTOR : straight his heart  
 Was overwhelm'd with tenderness and joy.  
 But notwithstanding his success in war 20  
 Against ADRASTUS, still he had his doubts,  
 How MENTOR with his conduct might be pleas'd;  
 And still as he approach'd, he nicely pry'd  
 If he could read reproach in MENTOR's eyes.

IDOMENEUS embrac'd ULYSSES' son, 25  
 As he had been his own. TELEMACHUS,  
 After this, threw himself on MENTOR's neck,  
 Bedewing him with tears. Then MENTOR said;  
 I'm pleas'd, I'm satisfied : you have, 'tis true,  
 Been guilty of great faults ; but these have serv'd  
 To make you know, and so distrust, yourself.  
 Often from faults is more advantage reap'd,  
 Than from the most illustrious actions ; these  
 To dang'rous presumption swell the heart ;  
 Faults cause a man to dive into himself, 35  
 And give him back the wisdom he had lost

In



In great successes. All you have to do,  
Is to give praise to the immortal Gods,  
And to decline the praise of men. You've done  
Great things, 'tis true; but candidly confess, 40  
These things can scarce be said to be your own:  
Are you not sensible they came to you  
Like something superadded, not your own?  
Were you not capable of marring them  
By passion and imprudence? Feel you not, 45  
That by MINERVA's pow'r you were transform'd  
Into another man, above yourself,  
That she by you might do what you have done?  
All your defects she in suspense hath held,  
As NEPTUNE calms the tempests, and suspends 50  
The troubled waters.

## While IDOMENEUS

Was questioning, with curiosity,  
The chiefs who were return'd, ULYSSES' son  
Mean-time was list'ning with attentive ear 55  
To MENTOR's sage instructions. After this,  
Looking around him with astonishment,  
He said to MENTOR, Here I see a change,  
The reason of which I cannot comprehend:  
Is any late calamity befallen, 60

R

During

During my absence? Whence comes it to pass,  
 That none of that magnificence appears  
 Which was so splendid ere I parted hence?  
 Silver, nor gold, nor precious stones, are seen;  
 The dresses simple, buildings less adorn'd      65  
 And less extensive than before; the arts  
 Languish, and all the city is become  
 A solitude.

Then MENTOR, smiling, said,  
 Have you remark'd th' appearance of the lands 70  
 Around the city? Yes, I have observ'd,  
 Replied TELEMACHUS, in ev'ry part,  
 Husbandry had in honour, and the fields  
 All clear'd and cultivated. Which, think you,  
 Proceeded MENTOR, is to be preferred,      75  
 A city adorn'd with marble, silver, gold,  
 While all around the soil neglected lies;  
 Or else a rich and cultivated soil  
 Join'd to a city mod'rate, simple, plain?  
 A large, extensive city, that is fill'd      80  
 With artificers t' indulge the luxuries,  
 And to corrupt the manners of a state;  
 Surrounded by a poor and barren soil,  
 Is like a monster with enormous head,

But

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But an emaciated and sapless trunk, 85

Which no proportion bears to such a head.

It is the number of inhabitants,

And plenty of the aliments of life,

That form and constitute the real strength

And riches of a state. IDOMENEUS 90

A numerous and laborious people hath,

Filling the whole extent of his domain ;

And the whole country but one city seems,

Salentum being the center. We've remov'd

Out of the town into the country those 95

The country wanted, and the town could spare.

We have, besides, brought many strangers in,

To settle here. The more these multiply,

The more the fruits of th' earth are multiplied

By their united labours. This increase, 100

So tranquil, and so peaceable, improves

A kingdom more than conquest. We've remov'd

Out of the city but superfluous arts,

Which from the culture of the earth, that must

Life's real wants supply, divert the poor, 105

And, by indulging luxury and pride,

Corrupt the rich. But we've no injury done

To the fine arts, or those men who possess

True genius for th' improvement of the arts.

Thus is IDOMENEUS more pow'rful far, 110  
 Than with the grandeur you so much admir'd.  
 Under this dazzling splendor was conceal'd  
 Weakness and mis'ry, which had soon o'turn'd  
 His seeming pow'r. IDOMENEUS hath now  
 People more numerous, and with greater ease 115  
 Supports them too. These men inur'd to toil,  
 Are, such is their attachment to the laws,  
 Ready to risk their lives in the defence  
 Of their own fields, the labour of their hands.  
 In a short time this state, which you suppos'd 120  
 Languid, and falling to decay, will be  
 The wonder of Hesperia.

Recollect,

O my TELEMACHUS, there are two things  
 Pernicious in the government of states, 125  
 Which are scarce ever remedied ; the first,  
 A violent and unjust authority ;  
 The second, lux'ry, that corrupts the mind.  
 When kings are us'd to know no other law  
 Than their own absolute will, and give the rein  
 To passion, they can every thing controule :  
 But by this uncontrol'd authority  
 The very root and basis of their power

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Is undermin'd ; they now no certain rule,  
Or settled form of government pursue ; 135  
All with each other vie in flatt'ring them ;  
Their subjects are no longer men, but slaves,  
Whose number still decreases. Who'll presume  
To speak truth to them ? who the torrent stem ?  
Before it all gives way, the wise retire, 140  
And sorrowing hide their heads. There's nothing  
else,

Unless some sudden, violent revolution,  
Which to its natural channel can reduce  
This overflowing power. Nothing seems  
So much to threaten an eventful fall, 145  
As an unlimited authority.

'Tis not unlike a bow that's too far bent,  
Which will at last all on a sudden break,  
If not relax'd : t' unbend it, who'll presume ?  
By such authority so flattering, 150

IDOMENEUS's heart was wholly warp'd ;  
By this had he been shaken from his throne,  
Yet was not by such warning undeceiv'd.

'Twas necessary we should here arrive,  
Sent by the Gods, t' induce him to renounce 155  
That blind, extravagant pow'r, unfit for men ;



A kind of miracle was e'en requir'd  
His eyes at last to open.

Another ill

Almost incurable, is luxury. 160

As kings are poison'd by excess of pow'r,  
So a whole kingdom is by luxury.

'Tis said, that lux'ry serves to feed the poor

At the expence o'th rich ; as if the poor  
Could not more usefully a livelihood gain 165

By cultivation of the fruits of th' earth,  
Without corrupting, by luxurious arts,  
Those who abound in riches. By degrees

Is a whole kingdom brought to estimate,  
As absolute necessities of life, 170

Things in themselves superfluous. Ev'ry day  
There are invented new necessities ;

And things unknown but thirty years before,  
Become by fashion indispensable. *a*

This luxury assumes the name of taste, 175  
Politeness, and improvement of the arts.

This vice, which after it draws many more,  
Is as a virtue prais'd ; and its contagion  
E'en to the lowest of the people spreads.

The

The near relations of the king are fain 180

To imitate the king's magnificence ;

The great the king's relations emulate ;

The middle rank sets up to ape the great ;

For what man is there that is just t' himself ?

The lowest would fain assume the middle rank ;

All strive beyond their pow'r ; the great for pomp,

And to display their riches ; others, led

By a false shame, their poverty to hide.

E'en those who're wise to see and to condemn

So great disorder, are not wise enough 190

To lift their heads, to quit the fashion first,

And set a new example. The whole state

Verges to ruin ; all orders of the state

Are thus confounded. The desire of gain,

In order to support a vain expence, 195

Corrupts the purest minds ; the only aim

Is to be rich ; the greatest infamy

Is poverty. For instance, though you be

Of virtue, skill, abilities, possess'd,

Though by your labours you instruct mankind,

Gain battles, save your country, sacrifice

All private interests ; still you'll be despis'd, e

Unless your talents are set off to view

By pomp and show. E'en those who have in fact

No

No property, would fain appear to have : 205  
 They spend as though they had ; they borrow,  
 cheat,

A thousand tricks and artifices use,  
 T' attain their ends. But who's possess'd of pow'r  
 To remedy these evils ? There must be  
 A total change of taste and habitudes, 210  
 New laws establish'd. Who can undertake  
 This task, unless a philosophic king,  
 Who, giving an example in himself  
 Of moderation, can discountenance  
 Those who delight in pomp, and vain expence,  
 And countenance the wise, who will be glad,  
 By his authority, to exercise  
 Frugality with honour ?

This discourse

So wrought upon TELEMACHUS, he seem'd 220  
 Like one new-wak'd from sleep ; he felt the truth  
 Of what was said, which on his heart was graven  
 As by a skilful statuary's hand  
 On marble are impress'd what traits he will,  
 So as to give it softness, life, and motion. 225  
 To this TELEMACHUS made no reply.  
 Reflecting now on what he just had heard,

He

He cast his eyes around, remark'd the change  
Made in the city; and to MENTOR said;

IDOMENEUS the wisest is become, 230  
Of earthly kings; I now no longer know  
Him or his people. Freely I confess,  
What you've done here is infinitely more  
Than our late vict'ries. To success in war,  
Fortune, as well as strength, contributes much;  
We with the soldiers must the glory share;  
But all your work is from one head deriv'd;  
Against a king and people, all alone  
You must have combated, to set them right.  
Odious and fatal still is that success; 240  
Here every thing appears to be the work  
Of heav'nly wisdom; all is calm, is pure,  
Is amiable; in every thing appears  
A more than human pow'r and influence.  
If men ambitious are of glory, why 245  
Do they not seek it thus in doing good?  
How wofully do men mistake themselves,  
When they a solid glory hope t' acquire  
In wasting th' earth, and spilling human blood!  
A sensible joy in MENTOR's face appear'd, 250  
Hearing TELEMACHUS so rightly judge  
Of

Of victories and conquests, at an age  
When he might naturally be suppos'd  
Intoxicated with his late success.

Then MENTOR added ; All you here behold  
Is good and laudable, 'tis true ; but know,  
Better might still be done. IDOMENEUS  
Commands his passions, and applies himself  
To governing his people : with all this,  
He still commits a multitude of faults, 260  
Which are the sad effects of errors past :  
When men would fain abandon vice, it seems  
Still to pursue them for a length of time ;  
Deep-rooted habits, feebleness of mind,  
Inveterate errors, prejudices still, 265  
Almost incurable, in them remain.  
O happy those who never stray'd to ill !  
They can do good more perfectly. The Gods  
From you, TELEMACHUS, will more demand  
Than from IDOMENEUS, since you have known  
Truth from your infancy, and ne'er have been  
By a too great prosperity seduc'd.

IDOMENEUS, continued MENTOR, is  
Wise and intelligent ; but is too much

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Book X  
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Employ'd in the minute detail of things, 275

Without attending to the whole extent,

To form a general plan. The reach and skill

Of one exalted to supreme command,

Does not consist in doing all himself:

'Tis a gross piece of vanity to think 280

He can alone attend to every thing,

Or make the world believe it can be done.

The business of a king is to select,

And manage those who govern under him;

He must not be confin'd to little things 285

That were the office of inferior hands;

And should make others give account to him,

And have sufficient knowledge of affairs,

To judge of that account. It were to reign

With wondrous excellence, to single out, 290

And to employ according to their talents,

Fit persons to conduct a state. The chief,

And perfect art of government, consists

In guiding those who govern; 'tis to observe,

Prove, moderate, correct, encourage them, 295

T' exalt, abase, remove, and keep them still

Under exact controule. To wish to pry

Into particulars, shews mean distrust,

And jealousy in little things, which wastes

Time,

Time, and that freedom of the mind requir'd 300  
 In great affairs. For forming great designs,  
 The mind should be at liberty and ease,  
 Completely disengag'd, and unperplex  
 With the dispatch of intricate affairs.  
 A mind exhausted by minute detail 305  
 Of little things, is like the lees of wine,  
 That have no strength, or delicate flavour left.  
 Those who are tied down to particulars  
 In governing a state, are still confin'd  
 To present views; never extend their thoughts  
 To distant consequences; they are still  
 Led by the business of the present day:  
 This, being the sole employment of their thoughts,  
 Too much impresses, and contracts the mind;  
 For no true judgment can be form'd of things,  
 Till they're compar'd together, till they're all  
 In proper order rang'd, so as to form  
 Connexion and proportion. To neglect  
 This course of regulation, were to be  
 Like a musician who should be content 320  
 To find harmonious sounds, and take no pains  
 T' unite, connect them so as to compose  
 Music to please and captivate the soul.  
 'Twere also to be like an architect

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Who thinks he does great things, if he collects  
Large pillars, and a quantity of stones  
Well-hewn, but never has employ'd his thoughts  
To have the ornaments of th' edifice  
Justly proportion'd, properly arrang'd.  
When a saloon is wanted, he forgets 330  
That there must be a stair-case suitable.  
While to the body of the edifice  
He is attentive, he considers not  
Of court, or portal ; all his work appears  
But a confus'd heap of magnificent parts 335  
Ill-suited to each other. Such a work,  
So far from gaining him repute, will prove  
An everlasting monument of his shame ;  
For it is obvious, that th' artificer  
Hath not been able to extend his views 340  
To comprehend the whole design ; which shows  
A narrow and subordinate turn of mind.  
A genius so confin'd is only fit  
To execute an under-part. Doubt not,  
My dear TELEMACHUS, to rule a state 345  
Requires, like music, certain harmonies,  
And just proportions, like the builder's art.

I shall illustrate further from the arts,  
 How very mod'rate talents they possess,  
 Who govern by particular detail. 350  
 He, in a concert, who sings certain parts,  
 Though he sing well, is but a singer still.  
 He who conducts the concert, who has skill  
 All parts at once to regulate, is alone  
 Master of music. Just so he who shapes 355  
 Columns, or builds one side of th' edifice,  
 Is but a mason : he's the architect,  
 Who hath consider'd, and who comprehends,  
 The parts and the proportions of the whole.  
 Thus those employ'd to expedite affairs, 360  
 Are such as have least share in governing ;  
 These are subordinate hands. The ruling mind,  
 The real genius that conducts a state,  
 Is he who, doing nothing, orders all ;  
 Who ponders, who invents, who penetrates 365  
 Into the future, traces back the past,  
 Who arranges, who proportions, who provides  
 For distant wants, who boldly sets himself  
 To combat fortune, as a swimmer strives  
 To stem the torrent ; who is night and day 370  
 Anxious, that nothing should be left to chance.

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Do you imagine, my TELEMACHUS,  
An eminent painter toils from morn to night,  
To expedite, and to complete his work ?  
No, such restraint and servile toil would damp 375  
His fire and genius : all must be perform'd  
As his own taste and inclination leads,  
Not by mechanical and formal rules.  
Do you imagine he employs his time  
In grinding colours, and preparing pencils? 380  
No, in such things his pupils are employ'd.  
He to himself reserves the pains of thought ;  
He is intent on drawing such bold lines,  
As to give passion, life, and gracefulness,  
To all his figures ; he hath in his mind 385  
The thoughts and sentiments of those great men  
Whom he would represent ; transports himself  
To ages past, and ev'ry circumstance  
In which they happen'd to be plac'd, explores.  
With this enthusiasm he must still unite 390  
Judgment to keep him within bounds, that all  
May have its due proportion, all may be  
Correct and true. Think you, TELEMACHUS,  
Less reach of thought and genius is requir'd  
In forming a great king, than is requir'd 395  
To form an eminent painter ? You must then



Conclude, the business of a king should be,  
To think, to form great projects, to select,  
With judgment, proper persons, under him  
To be employ'd.

TELEMACHUS replied ;  
I think I comprehend you perfectly.  
But under management like this, a king  
Might often be deceiv'd, when he himself  
Paid no attention to particulars. 405

MENTOR rejoin'd, 'Tis you deceive yourself.  
That which prevents deception, is to have  
A gen'ral insight into government ;  
Those who in business have no principles  
On which to act, and no discernment have 410  
In men, go groping on as in the dark ;  
They know not perfectly what 'tis they seek,  
Nor what they ought to aim at ; they indeed  
Know nothing but distrust, and are more apt  
To distrust honest men who speak the truth, 415  
Than artful sycophants. On th' other hand,  
Those who have principles, by which to rule  
And know mankind, know what they ought t' expect,

And

And by what means t' attain their end ; at least,  
They know in gross, if those whom they employ,  
Are proper instruments for their designs,  
Whether they fully comprehend their views,  
So as to arrive at th' end which they propose.  
Besides, whereas they ne'er involve themselves  
In the confusion of particulars, 425  
Their mind is more at liberty t' observe  
At once the whole extent of an affair,  
If they're advancing tow'ards the end in view.  
They, if deceiv'd, at least are not deceiv'd  
In the essential point. They are, besides, 430  
Above the little jealousies that mark  
A confin'd genius, and a narrow soul :  
They're sensible they must, in great affairs,  
Expect to be deceiv'd, since they employ  
Men, who so often are deceitful found ; 435  
That, by irresolution and distrust,  
A greater loss by far might be sustain'd,  
Than by submitting to some small deceit.  
Too happy he who only is deceiv'd  
In little things ; great things still keep their course ;  
And of a great man that's the sole concern.  
Deception, when discover'd, ought to be  
Severely punish'd ; but in some degree

One must expect it, if one would not be  
 Essentially deceiv'd. An artisan 445  
 Sees every thing belonging to his trade,  
 With his own eyes, and every thing performs  
 With his own hands. In a great state a king  
 Can neither do, nor see the whole. He ought  
 Only to do what no one else can do, 450  
 And but to see whatever is requir'd  
 In the decision of important points.

Then to TELEMACHUS thus MENTOR spoke ;  
 The Gods regard you, and for you prepare  
 A reign of wisdom. All you here behold, 455  
 Is not so much t' exalt IDOMENEUS,  
 As for your good, for your instruction, done.  
 The prudent regulations you admire  
 Here at Salentum, do but shadow out  
 What you shall one day do at Ithaca, 460  
 If by your virtues, and exerted pow'rs,  
 You strive t' accomplish the designs of Heav'n.  
 'Tis time to think of our departure hence.  
 IDOMENEUS a vessel has prepar'd  
 For our return. 465

TELEMACHUS

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TELEMACHUS forthwith

To MENTOR thus his sentiments disclos'd,  
But not without some diffidence and pain,  
Respecting an attachment of the heart,  
That made him quit Salentum with regret. 470

You'll perhaps blame my easiness of heart  
To take impressions, where I chance t' arrive ;  
But my own conscience would reproach me ever,  
If I conceal'd from you the love I bear  
ANTIOPE, the daughter of our friend. 475

No, my dear MENTOR, 'tis not a blind passion,  
Like that I suffer'd in CALYPSO's isle ;  
I'm but too sensible of that deep wound  
My heart receiv'd from EUCHARIS ; e'en now  
The mention of her name disquiets me ; 480  
Th' effect nor time nor absence hath remov'd :  
'Tis this hath taught me to distrust myself :

But for ANTIOPE the love I feel  
Is different far ; 'tis not a passionate love,  
It is conviction, 'tis esteem, 'tis taste. 485  
How happy could I pass with her my days !  
If e'er my father is by Heav'n restor'd,  
And 'tis permitted me to make a choice,  
ANTIOPE shall be my spouse. In her

What

What wins my heart, and most affects me, is, 490  
 Her modesty, her silence, her reserve,  
 Her assiduity, her industry  
 In works of elegant embroidery,  
 Her strict attention, since her mother died,  
 In the conducting of her father's house ; 500  
 Contempt of vain, fantastic ornaments,  
 Forgetfulness, or seeming ignorance,  
 Of her own beauty. When IDOMENEUS  
 Gives her a hint for leading up the dance  
 Amidst the Cretan virgins, to the sound 505  
 Of flutes, such grace in all her steps appears,  
 She might be taken for bright VENUS' self.  
 When she attends her father in the chase,  
 Her elegant, majestic port, her skill  
 In archery is such, she then appears 510  
 Like DIAN, when surrounded by her nymphs.  
 Unconscious of her excellence she seems,  
 While all behold her with admiring eyes.  
 When she attends the temples of the Gods,  
 Bearing the sacred off'rings on her head, 515  
 One would suppose her the Divinity  
 Inhabiting the temple. With what awe,  
 With what religious reverence, she appears  
 In offering sacrifices, to appease

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The anger of the Gods, when any fault 520  
 Is to be expiated, or t' avert  
 Any bad omen ! When, in fine, she's seen  
 Amidst her maidens, holding in her hand  
 A golden needle, one would think it were  
 MINERVA's self, under a human form, 525  
 Instructing mortals in the elegant arts.  
 To industry she animates the rest,  
 Relieves their toil, beguiles the tedious hours  
 By her enchanting voice, when she begins  
 To sing the wondrous histories of the Gods. 530  
 By th' elegance of her embroideries  
 She far exceeds the pencil's finest strokes.  
 Happy the man who in soft HYMEN's bands  
 Shall be with her united ! He need fear  
 Nought else but losing and surviving her. 535

My dearest MENTOR, witness for me Heav'n,  
 I'm ready to depart ; ANTIOPE I'll love  
 Whilst I have breath, but she shall not retard,  
 One moment, my return to Ithaca.  
 If by another she must be possess'd, 540  
 In bitter sorrow shall I pass my days.  
 I will, however, quit her, though I know  
 I may by absence lose her. I desire

To

To mention neither to herself my love,  
 Nor to her father ; but to you alone, 545  
 As it behoves me, till ULYSSES shall,  
 To his throne restor'd, consent to my request.  
 By this, my dearest MENTOR, you perceive,  
 How widely different this attachment is,  
 From the blind passion that possess'd me once 550  
 For EUCHARIS.

O yes, TELEMACHUS,  
 MENTOR replied, the difference I allow :  
 ANTIOPE's gentle, unaffected, wise ;  
 Her hands despise not labour ; she foresees 555  
 Far off, provides for ev'ry thing ; she acts  
 Without confusion, in a regular course.  
 Tho' ever active, ev'ry hour employ'd,  
 No hurry, no perplexity appears ;  
 For all things have their proper place and time.  
 In the good order of her father's house  
 Is all her glory, which adorns her more  
 Than her own beauty. Tho' she has the care  
 Of all, tho' she's commission'd to correct,  
 Indulge, deny (a situation, which, 565  
 For the most part, creates disgust and hate)

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She hath endear'd herself to all the house ;  
Because no headstrong, arbitrary will,  
Passion, or humour, such as oft prevail  
In other women, bear in her the sway : 570  
From her a look's sufficient, ev'ry one  
Is fearful of displeasing her : she gives  
Her orders with precision, and gives none  
But may be executed ; reprimands  
With goodness, and in reprimanding too 575  
Encourages. On her, her father's heart  
Reposes, as a weary traveller  
O'ercome with heat, reposes in the shade  
Upon the tender grass. TELEMACHUS,  
You're in the right ; ANTIOPE's a treasure 580  
Worth seeking for in the remotest climes.  
Her mind no more than person is adorn'd  
With useless ornaments ; her fancy's kept,  
Tho' lively, within bounds ; she never speaks  
But through necessity ; and when she speaks, 585  
Persuasion soft, and unaffected grace,  
Flow from her lips. When she begins to speak,  
All are in silence hush'd ; deep blushes then  
O'erspread her face ; she's ready to suppress  
What she propos'd to say, when she observes 590  
The

The still attention round her. We have scarce  
E'er heard her speak.

You recollect, one day

Her father call'd for her? With downcast eyes,  
And with a large veil cover'd, she appear'd, 595  
And only spoke t' appease her father's wrath,  
About to punish with severity  
One of his slaves : at first she seem'd to take  
A part in his resentment ; by degrees,  
As he grew calm, engag'd him to attend 600  
To what might serve to palliate the offence ;  
And still forbearing the most distant hint,  
That the king's anger had perhaps too far  
Transported him, erelong won o'er his heart  
To sentiments of justice and compassion. 605  
Not THETIS' self, when she old NEREUS  
soothes,  
With more insinuating softness calms  
The troubled waters. Thus ANTIOPE,  
Without th' assuming of authority,  
And taking the advantage of her charms, 610  
Will one day rule her husband's heart, as now  
She touches into harmony her lyre,

When

When she would thence draw forth the tend'rest  
sounds.

Once more, TELEMACHUS, let me repeat,  
Your love is just; the Gods design her your's;  
You love her with a reasonable love;  
But wait your father's pleasure. You were right  
In not presuming to declare your love:  
But know, if you had any measures us'd  
T' apprise her of your sentiments, that she 620  
At once would have rejected them, and ceas'd  
T' esteem you; ne'er will she engage herself  
To any one; but will with patience wait  
Her father's sole disposal. She'll accept  
None for a husband, but who fears the Gods, 625  
And who fulfils the duties of his station.  
I have observ'd, have you? she shows herself  
Still less, and takes upon her more reserve,  
Since your return. She knows what you've per-  
form'd

In warlike feats; she's not to learn your birth, 630  
Or your adventures, or the gracious gifts  
Bestow'd on you by Heav'n; 'tis thence proceeds  
Her modesty and her reserve. Come then,  
TELEMACHUS, let's think of our return  
To Ithaca. For me no more remains, 635

T

Than



Than to restore you to your father's arms,  
And place you in a state t' obtain a spouse  
That's worthy of the golden age: were she  
A shepherd's daughter on mount Algidus,  
Not what she is, the daughter of a king, 640  
You'd be too happy in possessing her.

29 DE 60

END OF THE TWENTY-SECOND BOOK.

II.  
10

THE  
ADVENTURES  
OF  
TELEMACHUS.

---

BOOK XXIII.

---

T H E  
A R G U M E N T.



*Idomeneus, fearing the departure of his two guests, proposes to Mentor several affairs of difficulty, which he says he cannot settle without his assistance. Mentor instructs him how he ought to conduct himself; and continues resolute for the departure of Telemachus. Idomeneus attempts once more to detain them, by encouraging Telemachus's passion for Antiopé. He engages them in a hunting-party, in which his daughter was to accompany them. She would have been torn in pieces by a boar, had not Telemachus saved her. He after this feels great reluctance at the thoughts of quitting her, and taking leave of the king her father. But being encouraged by Mentor, he surmounts his reluctance, and embarks for Ithaca.*

T H E

T H E  
A D V E N T U R E S  
O F  
T E L E M A C H U S.

---

B O O K XXIII.

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**I**DOMENEUS, who each day more and more  
Fear'd the departure of his guests, was now  
Bent on detaining them. He represents  
To MENTOR, that he could not terminate  
Without him, a dispute which had arisen 5  
Between DIOPHANES, high-priest of JOVE,  
And HELIODORUS, high-priest of APOLLO,  
Concerning omens from the flight of birds,  
And from the victims slain in sacrifice.  
But why, said MENTOR, would you interfere 10  
In sacred matters? Their decision leave  
To the Etrurians, who are fam'd to have

The oracles of most antiquity,  
 And are th' inspir'd interpreters of Heav'n.  
 Use your authority but to suppress 15  
 All such disputes, as soon as they arise.  
 Show nor partiality nor prejudice,  
 And the decision, when once made, support.  
 A king should to religion be conform'd,  
 And ne'er attempt religion to controule, 20  
 Which comes from Heav'n, and is above all kings.  
 If with religion kings should interfere,  
 Far from protecting, they'd reduce it soon  
 To servitude: for kings so pow'rful are,  
 And other men so weak, that all would be 25  
 Subject to royal pleasure and controule,  
 If kings concern'd themselves in sacred things.  
 Leave, therefore, to the servants of the Gods  
 The full decision of such sacred points;  
 Be it your part alone to punish those 30  
 Who disobey their judgment, when pronounc'd.

Straight after this IDOMENEUS complain'd  
 Of the embarrassment which he was in,  
 Respecting divers suits which he was press'd  
 By several private persons to decide. 35  
 Ev'ry important question that may tend,

Said

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Said MENTOR, t' establish gen'ral points  
Of jurisprudence, and explain the laws,  
You may decide; but never undertake  
In private causes to appear as judge; 40  
You with their number would be overwhelm'd,  
And be of all your people the sole judge.  
The judges under you would all become  
Useless; you'd be perplext with little things,  
Which from affairs of greater consequence 45  
Would take off the attention of your mind:  
Nor could you be sufficient, after all,  
For the detail of those inferior things.  
Beware then never to involve yourself  
In such embarrassments; all the concerns 50  
Of individuals leave to other men.  
Do nothing else but what no other can  
For your relief or ease perform: you'll then  
Discharge the proper functions of a king.

They press me also, said IDOMENEUS, 55  
To settle for them certain marriages.  
Those of distinguish'd birth, who've follow'd me  
In all the wars, and in my service lost  
Great fortunes, fain would find a recompence  
By marrying into wealthy families; 60  
And

And it would cost me but a single word  
 For the procuring of such settlements.  
 True, it would cost you but a single word,  
 Said MENTOR, but that word would cost you dear.  
 Would you from fathers and from mothers take 65  
 The consolation and the liberty  
 Of making choice of sons-in-law, and heirs ?  
 This were to treat all families like slaves ;  
 And you would thus become responsible  
 For every family's domestic ills, 70  
 Marriage hath various crosses of its own,  
 Without th' addition of that bitterness.  
 If you have faithful servants to reward,  
 Bestow upon them lands to cultivate,  
 Stations and honours suited to their rank 75  
 And services. To this, if need be, add  
 A sum of money laid by from the funds  
 Appropriated to your private use :  
 But never think of paying off your debts  
 By the disposal of rich heiresses 80  
 Against their parents' will.

## IDOMENEUS

From this t' another question pass'd forthwith.  
 The Sybarites complain, that we've usurped<sup>d</sup>

Some

Some lands which they lay claim to, and have giv'n  
These lands as wastes to clear and cultivate,  
To strangers lately introduc'd by us,  
Must I submit? If I give up the point,  
Then every one around us will suppose,  
'Tis but to make pretensions, and succeed. 90

It is not just, said MENTOR, to believe  
The Sybarites themselves in their own cause;  
Nor is it right to trust to you in your's.  
Who are the persons then we ought to trust?  
Resum'd IDOMENEUS. In such a case, 95  
We're not to trust, said MENTOR, either side.

In this some neighb'ring pow'r should arbitrate,  
That unsuspected is by either side.  
The Sipontines between you might decide,  
Whose interests do not interfere with your's. 100  
Am I, replied IDOMENEUS, oblig'd,  
I who am a king, to fix on arbiters?  
Are sovereigns bound to strangers to submit,  
In fixing the extent of their domain?  
Then MENTOR thus resum'd; Since on this point  
You're resolutely bent, you think, at least,  
Your right is good. The Sybarites maintain  
Their right to be undoubted. In this strife  
Of opposite opinions, arbiters

Fixt

Fixt by the parties must determine it,      110  
 Or it must be decided by the sword;  
 There is no middle way that you can take.  
 Were you to enter a republic, where  
 You found no judge or magistrate, and where  
 Each family conceiv'd it had a right      115  
 All its pretensions forcibly t' assert  
 Against its neighbours, would you not deplore  
 And shudder at so horrible a state  
 Of wild disorder, where one family  
 Against another set itself in arms?      120  
 Think you, the Gods would with less horror view  
 The world, the universal commonwealth,  
 If ev'ry nation, which may be compar'd  
 To one large family, should think itself  
 At liberty to right itself by force,      125  
 In the pretensions it might haply form,  
 Just or unjust, against the neighb'ring states?  
 An individual man, who owns a field,  
 Which he inherits from his ancestors,  
 Cannot maintain his right but by the laws,      130  
 And the decision of a magistrate.  
 If he attempted to preserve by force  
 What justice had decreed to be his right,  
 He would be punish'd with severity,

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As guilty of sedition. Do you think, 135  
Kings, in support of their pretensions, may  
To violent measures have recourse at once,  
Without first trying what they can effect  
By gentle measures, and humanity?  
Say, should not justice still more sacred be, 140  
And more inviolable, as to kings,  
In cases where whole countries are concern'd,  
Than with regard to private families,  
Where only certain fields are in dispute?  
Shall he be thought encroaching and unjust, 145  
Who one poor acre only takes; and he  
Not only just, but e'en a hero deem'd,  
Who takes whole provinces? If prejudice,  
If prepossession, if self-flatt'ry sways,  
And blinds the eyes, in the minute concerns 150  
Of individuals, ought one not still more  
To guard against self-flatt'ry and deceit,  
Where th' interests of a kingdom are concern'd?  
Should a man trust himself in cases where  
There's so much reason for self-diffidence? 155  
Should he not rather fear to be deceiv'd  
Where such dire consequences might attend  
The error of one man? A king's mistakes,  
Who forms pretensions, and deceives himself,

Such



Such desolations, famines, massacres, 160  
 Such mischiefs, such depravity of manners,  
 Often produce, as in their sad effects  
 Extend themselves to ages far remote.  
 Surrounded by a train of flatterers,  
 Should he not dread by flatt'ry to be sway'd 165  
 On such occasions? If he be inclin'd  
 To fix on arbiters to terminate  
 The matter in dispute, he therein shows  
 His moderation, equity, good faith :  
 The solid reasons he declares, on which 170  
 He founds his cause : the chosen arbiter  
 A candid, friendly mediator is,  
 And not a rig'rous judge ; to his decrees  
 'Tis not a blind submission that is paid,  
 But a due deference ; he pronounces not 175  
 A sentence like a sov'reign judge, but makes  
 Fair propositions ; and by his advice  
 One would dispense with certain points, for peace.

If, after all the care a king can take  
 To preserve peace, a war breaks out, at least 180  
 He in that case the testimony hath  
 Of his own conscience on his side, th' esteem  
 Of the surrounding states, and hath a claim

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On the all-just protection of the Gods.

IDOMENEUS, convinc'd by this discourse, 185

Consents to fix upon the Sipontines

To mediate 'twixt the Sybarites and him.

The king, observing all th' expedients us'd,  
His two friends to detain, of no avail,  
Was bent on trying more effectual means. 190

He had still notic'd, that ULYSSES' son

Had an attachment to ANTIOPE,

And by this passion hop'd t' engage him. Oft

At entertainments he would make her sing;

She, yielding, to her father's will complied; 195

But with such modesty, so much concern,

The pain she felt, too visibly appear'd.

IDOMENEUS proceeded e'en to wish,

That she would celebrate the victory

Over the Daunians and ADRASTUS gain'd: 200

But she by no means could be brought to sing

The praises of TELEMACHUS; and she

With due respect declining it, the king

Forebore to urge her further. Her sweet voice

Deep-pierc'd TELEMACHUS's youthful heart. 205

IDOMENEUS, who had his eyes still fixt

Upon him, was delighted to observe

The soft emotion : but ULYSSES' son  
 Affected not to see the king's designs.  
 He was on these occasions deeply touch'd ;      210  
 But reason had th' ascendant in his breast ;  
 And 'twas no more the same TELEMACHUS,  
 Whom a tyrannic passion heretofore  
 Had captivated in CALYPSO's isle.  
 He, while she sung, was in attention lost ;      215  
 As soon as she had ended, he made haste  
 To give a diff'rent turn to the discourse.

The king, unable this way to succeed  
 In his design, a resolution forms,  
 At last, to make a royal hunting-match      220  
 For the diversion of ANTIOPE.  
 She wept, as loath to go, but was oblig'd  
 With th' orders of her father to comply.  
 She mounts a fiery, foaming steed, like those  
 Which CASTOR broke for fight ; she manag'd him  
 With ease ; a crowd of nymphs, with ardor fill'd,  
 Attended her ; amongst these she appear'd  
 Like DIAN in the forest wilds. The king  
 Incessantly beheld her with delight ;  
 In her were all his past misfortunes lost.      230  
 Her modest air affects ULYSSES' son

Still

Still more than all her graces, and her skill  
In horsemanship. The dogs a boar pursu'd  
Of an enormous magnitude, and fierce  
As that of CALYDON; his bristly hairs 235  
Resembled spikes; his sparkling eyes were fill'd  
With sanguine fire; his breath far off was heard,  
Like the hollow sound of the seditious winds,  
When ÆOLUS, to calm the troubled air,  
Recalls them to his cave: his long, sharp tusks,  
Crookt as the reaper's sickle, penetrate  
The sturdy trunks of forest trees. The dogs  
That dar'd t' approach him were in pieces torn.  
The boldest hunters dread, as they pursue,  
To strike him with their darts. ANTIOPE, 245  
Swift as the passing winds, and free from fear,  
Attacks him close, and in the shoulder wounds.  
Straight gushes forth the blood; the furious beast  
Maddens, and turns to her that wounded him.  
Her steed, tho' bold and full of fire, at once 250  
Starts back with terror seiz'd; the monstrous beast  
Darts at him, like the batt'ring, warlike rams  
That level down a city's strongest walls.  
The courser, stunn'd, falls stagg'ring to the ground.  
ANTIOPE, unhors'd, and all expos'd, 255  
Defenceless to th' incens'd boar's bloody tusks,

Attentive to the danger she was in,  
 TELEMACHUS dismounting, instant flew,  
 Like lightning, 'twixt the boar and fallen steed :  
 And as the boar rush'd on to take revenge, 260  
 A long dart almost buried in the side  
 Of the ferocious animal, that fell  
 Bellowing with rage.

TELEMACHUS forthwith

The head cuts off, which, on a nearer view, 265  
 Still strikes with dread, and with amazement fills  
 All the beholders. To ANTIOPE  
 She straight presents it; blushing she consults  
 Her father's looks. Her father, who had been  
 Before with terror overwhelm'd, was now 270  
 With joy transported, when he saw her safe,  
 And signified, she ought t' accept the gift.  
 As she receiv'd it, to ULYSSES' son  
 She said, " From you I gratefully receive  
 " Another, greater gift; for 'tis to you 275  
 " I owe my life." Scarce had this pass'd her lips,  
 But she was fearful she had said too much,  
 And downwards cast her eyes. ULYSSES' son,  
 Observing her embarrassment, presum'd  
 Only to speak to her in brief these words; 280  
 " Happy



“ Happy ULYSSES’ son, who hath preserv’d  
“ A life so dear! but happier still if he  
“ With you could pass his own!” Without reply,  
ANTIOPE in haste rejoins her train  
Of young companions, and remounts her steed.

IDOMENEUS that instant would have giv’n  
His daughter to TELEMACHUS, but hop’d  
Still t’ inflame his passion by suspense;  
And thought his guest would, from an eager wish  
T’ insure his marriage, be induc’d to stay. 290  
IDOMENEUS thus reason’d; but the Gods  
Laugh at man’s wisdom. What one would have

thought

Might have induc’d TELEMACHUS’s stay,  
Was the sole cause that press’d him to depart.  
From what he was beginning now to feel, 295  
He had just reason to distrust himself.

MENTOR took double care t’ inspire his breast  
With an impatient ardour to return  
To Ithica: he press’d IDOMENEUS  
To let him go; the vessel was prepar’d. 300

MENTOR, who regulated every turn  
And moment of TELEMACHUS’s life,  
To raise his glory to the highest pitch,

Would have him stay no longer in a place  
 Than as it might conduce to exercise 305  
 His virtue, his experience t' improve.  
 Upon th' arrival of ULYSSES' son,  
 MENTOR took care a vessel to provide  
 For his departure. But IDOMENEUS,  
 Who with reluctance saw it fitting out, 310  
 Into a woful melancholy fell,  
 And a despair that might compassion move,  
 On seeing his two guests, his friends from whom  
 He had receiv'd such comfort and support,  
 Resolv'd to leave him: oft would he retire 315  
 To the most secret corners of his house,  
 There vent his grief, and pour forth all his heart  
 In groans and tears! forget all nourishment;  
 No sleep, t' assuage his pain, approach'd his eyes;  
 He pin'd away, he was consum'd with grief; 320  
 Like a fine tree that with its spreading boughs  
 Shadows the ground, and in its trunk conceals  
 A worm that preys upon the slender tubes  
 Through which the sap nutritious is convey'd:  
 This tree, that brav'd the winds, and which the  
 earth 325  
 In her rich bosom nourish'd with delight,  
 And which the lab'rer's axe had ever spar'd,

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Still languishes, the secret cause unknown ;  
It fades, its leafy honours sheds, and now  
Only a dry, bark-cloven trunk displays,      330  
With wither'd branches. Such, a prey to grief,  
Appear'd IDOMENEUS.

ULYSSES' son,

Affected, durst not speak to him ; he fear'd  
The day of their departure ; fought to find      335  
Some pretext for the putting of it off ;  
And he had long remained in this suspense,  
If MENTOR had not interpos'd, and said,  
I am rejoic'd to see you so much chang'd ;  
You were by nature haughty and unfeeling,      340  
Attended only to your own concerns,  
Convenience, and delight, but you're at length,  
I see, become a man ; and having felt  
Misfortunes, you begin to sympathize  
With others in distress. Without compassion,  
No goodness, virtue, or capacity  
To govern others, can exist in man :  
But it must not be carried t' excess,  
Or into weak, unmanly softness strain'd.  
I willingly would speak t' IDOMENEUS,      350  
T' induce him to consent to your departure,  
And

And would fain spare you that embarrassment.  
 But 'tis not fit your heart should be o'ercome  
 By a false shame, and by timidity.

The heart should be accustom'd to unite 355

Courage and firmness with humanity

And tenderness. Without necessity

To torture men, were cruel: 'tis our part,

When the distress is unavoidable,

To sympathize; as far as possible, 360

To qualify the stroke we can't avert.

'Tis with that view, replied TELEMACHUS,

I wish IDOMENEUS to be appriz'd

By you, and not myself, that we must part.

MENTOR rejoin'd; My dear TELEMACHUS,  
 You but deceive yourself; the sons of kings,  
 Nurs'd in the lap of luxury and ease,  
 Would fain have ev'ry thing conformable  
 To their own taste, would make all nature stoop  
 To their controule, but have not strength of mind  
 T' oppose an individual to his face:  
 Not that they've any great solicitude,  
 Or tenderness for men; but that they're loath  
 To have any interruption of their ease,  
 To see a sad and discontented brow. 375

The

The miseries of men affect them not,  
 So they are not submitted to their view :  
 The very mention of a tale of woe  
 Distresses and disturbs them : to be pleas'd  
 They must be told, that ev'ry thing goes well :  
 And while they can enjoy themselves at ease,  
 Nothing are they dispos'd to see or hear,  
 T' interrupt, one moment, their delights.  
 Is there occasion to reprove, correct,  
 Or undeceive an individual ; 385  
 The passions and pretensions to resist  
 Of troublesome intruders ? Of such things  
 They leave the management to other hands,  
 Rather than take upon themselves to speak  
 With gentleness and firmness. They would rather  
 Yield to the most unjust demands ; would mar  
 Affairs of greatest weight and consequence,  
 For want of resolution to decide  
 Against the sentiments and views of those  
 They treat with daily. Of this weakness, all 395  
 Make it their business t' avail themselves :  
 They press, they importune, they weary them ;  
 By importunity they gain their ends.  
 The better to insinuate themselves,  
 At first they load them with extravagant praise ;  
 When



When once they've gain'd their confidence, and  
reach'd

A post of some authority, they then  
Go greater lengths, and bring them to the yoke :  
The poor slaves groan, they strive to shake it off,  
But are oblig'd to wear it all their days : 405  
Though jealous of appearing to be rul'd,  
They still are rul'd, nor can they help themselves;  
Like slender vines, that, having no support,  
Still twine around the trunks of other trees.

I will not suffer you, TELEMACHUS, 410  
To yield to an infirmity like this,  
That so unfits a man for government.  
Too tender now to speak to IDOMENEUS,  
When once you're out of hearing, out of sight,  
You'll be affected with his grief no more. 415  
'Tis not his sorrow that affects your heart,  
But 'tis his presence that distresses you.  
Go then, and speak to IDOMENEUS yourself ;  
And learn on this occasion to unite  
Humanity with firmness ; let him know 420  
The conflict in your breast ; but let him know,  
At the same time, in a decisive tone,

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The unavoidable necessity  
That forces you away.

ULYSSES' son

425

Had neither resolution to oppose  
MENTOR, nor yet to approach IDOMENEUS ;  
Of his irresolute temper was ashamed,  
Yet had not courage to surmount his fear.  
He hesitates, he takes a step or two, 430  
Then hurries back to MENTOR t' alledge  
Some new excuses ; but a single look  
From MENTOR, robs him of all utterance,  
And his fine reasons vanish like soft air.  
What then ? is this, said MENTOR, with a smile,  
The mighty hero, conqueror of the Daunians,  
Of great Hesperia the deliverer,  
Son of the wise ULYSSES, after him  
To be the oracle of Greece ? Forsooth,  
He hesitates to tell IDOMENEUS ; 440  
He can delay no longer his return  
To his native land, to see his long-lost fire.  
Ah ! how unfortunate would be your lot,  
Ye people of Ithaca, to have a king  
Sway'd by false shame, and who would sacrifice,  
From a mere foible, things of greatest moment

To

To the most insignificant concerns !  
 Observe, TELEMACHUS, what difference lies  
 'Twixt valour in the field, and resolution  
 In the conducting of affairs.      You felt      450  
 No terror from ADRASTUS' hostile arms,  
 Yet fear the sorrow of IDOMENEUS.  
 'Tis this dishonours princes who've perform'd  
 The greatest actions ; having shown themselves  
 Heroes in combat, they in common things,      455  
 Which other men with vigour execute,  
 Appear the very meanest of mankind.

Feeling the truth of this remark, and piqu'd  
 At the reproach, TELEMACHUS in haste  
 Went out, and listen'd to himself no more.      460  
 Scarce had he enter'd where IDOMENEUS  
 Was sitting all dejected and forlorn,  
 His eyes cast down in sorrow, but that each  
 Dreads the sad interview.      Without a word,  
 They understand each other ; neither dares      465  
 To break the silence ; both burst out in tears.  
 IDOMENEUS at length, o'erwhelm'd with woe,  
 Cries out, Why virtue seek, if she so ill  
 Rewards her votaries ? Now that I'm convinc'd  
 Of my own weakness, she abandons me.      470

All

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TELE  
 Replied ;  
 Me to m  
 MENTOR

All my misfortunes past again prepare  
To overwhelm me ; talk no more to me  
Of prudent governing ; I'm sick of men.  
Say, whither would you go, TELEMACHUS ?  
He whom you seek, your father, is no more. 480  
Your enemies have seiz'd on Ithaca,  
And would destroy you, were you to return ;  
Your mother will, no doubt, have been espous'd.  
Stay here, and be my son-in-law, and heir ;  
You after me shall reign ; nay, while I live,  
Your pow'r shall be unlimited ; my trust,  
My confidence, in you shall know no bounds.  
If to these offers you 're insensible,  
At least leave MENTOR here, my sole resource.  
Speak, answer me ; oh ! harden not your hearts  
Against the most unfortunate of men.  
What ! nothing ? Ah ! too plainly I perceive,  
The Gods are cruel ; nay, more sensibly  
I feel their cruelty, than heretofore  
In Crete, when I depriv'd my son of life. 495

TELEMACHUS at length, with fault'ring voice,  
Replied ; I'm not my own ; the Destinies  
Me to my native country loudly call.  
MENTOR, who is the wisdom of the Gods,

X

Commands

Commands me, in their name, to hasten hence.  
 What would you have me do? Shall I renounce  
 My father, mother, and my native land,  
 That should be still more dear to me than they?  
 Destin'd to be a king, I was not born  
 For the soft pleasures of a tranquil life, 505  
 My private inclinations to pursue.  
 Your kingdom 's far more rich and pow'rful  
 Than I was born t' expect; yet am I bound  
 To prefer that which Heav'n has destin'd me,  
 E'en to what your bounty would bestow. 510  
 Supremely happy should I think myself,  
 T' espouse ANTIOPE, without the hopes  
 Of reigning after you; but to become  
 Worthy of such a prize, I must obey  
 The call of duty; 'tis my father too, 515  
 That should demand her for me at your hands.  
 Did you not promise to convey me back  
 To Ithaca? On that condition 'twas,  
 I fought against ADRASTUS, with th' allies.  
 'Tis time at length t' attend my own concerns.  
 The Gods who entrusted me to MENTOR's care,  
 Have bestow'd MENTOR on ULYSSES' son,  
 T' assist him to fulfil his destiny.  
 I have lost all but MENTOR; would you take

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Him from me? I have now nor property, 525

Place of retreat, father, nor mother left,

Nor any certain country. Nothing now

Is left me but a wise and virtuous man,

Th' inestimable gift of JUPITER.

Judge then yourself, whether I can consent 530

To lose them, such a treasure to renounce?

No, I would sooner die; rob me of life,

That were but little in comparifon;

But rob me not of MENTOR.

As he spoke, 535

His tone grew firmer; his timidity

Left him. IDOMENEUS was at a loss

What to reply, yet was not fatisfied

With what ULYSSES' fon had faid. At laft,

When he could fay no more, he by his looks 540

And gestures ftrove compaffion t' excite.

MENTOR, that moment ent'ring, gravely faid,

Do not afflict yourself, IDOMENEUS;

Take comfort. We are leaving you; but wif-  
dom,

That regulates the counfels of the Gods, 545

Will ftill be with you. You fhould think your-  
felf

Happy, that we were sent by JUPITER,  
 To save your kingdom, and to lead you back  
 Out of the path of error. PHILOCLES,  
 Who by our means is now restor'd to you, 550  
 Will serve you faithfully. The fear of Heav'n,  
 The love of virtue, a sincere regard  
 For th' int'rests of your people, and compassion  
 For the distress'd, will ever rule his heart.  
 Attend to him, employ him, place in him 555  
 Your confidence without distrust or fear.  
 The best use you can make of him, is this ;  
 T' oblige him to discover all your faults,  
 Without the least reserve. Herein consists  
 The fortitude and virtue of a king, 560  
 To seek such friends as will declare the truth.  
 If you possess this fortitude, to you  
 Our absence is of little consequence ;  
 And you will live in peace. On th' other hand,  
 If flatt'ry, that insinuates itself 565  
 Like a smooth serpent, find its way again  
 Into your heart, and lead you to distrust  
 Disinterested counsels ; you're undone.  
 Be not cast down ; be resolute to tread  
 The paths of virtue. I've told PHILOCLES, 570  
 What measures he should take to comfort you,  
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And never to abuse your confidence.  
For him I'll answer ; him the Gods have giv'n  
To you, as to TELEMACHUS they gave  
Me as a guide. The part of ev'ry man 575  
Is, boldly to pursue his destiny ;  
T' afflict ourselves, is unavailing folly.  
If ever you've occasion for my aid,  
When I shall have restor'd ULYSSES' son  
To his father and his country, I'll return 580  
To visit you again ; and be assur'd,  
Nothing could give me pleasure more sincere.  
No worldly grandeur, or authority,  
Is what I seek on earth ; my only view  
Is to assist and comfort those who seek 585  
Justice and virtue. Can I e'er forget  
The confidence and friendship unreserv'd,  
You've entertain'd tow'rds me ?

## IDOMENEUS,

On hearing this discourse, was chang'd at once  
Into another man ; he felt his heart  
Appeas'd, as NEPTUNE with his trident calms  
The irritated waves, and furious storms :  
Only a gentle sadness in his breast ;  
A soft regret, a tender melancholy, 595  
And

And not a poignant sorrow, now remain'd :  
 While virtue, courage, confidence, and hope  
 Of Heaven's protection, in his breast reviv'd.

Dear MENTOR, must I then, said he, lose all,  
 And yet not be discourag'd? Oh! at least    600  
 Think of IDOMENEUS, when you're arriv'd  
 In Ithaca, where all prosperity  
 The wisdom of your counsels must attend.  
 Remember, that Salentum is the work  
 Of your own hands, that you behind you leave  
 A poor, unfortunate king, whose ev'ry hope  
 Centers in you.—ULYSSES' worthy son,  
 Go, I detain you now no more; no more  
 Can I oppose the pleasure of the Gods,  
 Who've lent me such a treasure. MENTOR, go,  
 O greatest, wisest, best of men (if man  
 Could indeed compass what I've seen in you,  
 And if you be not some divinity  
 Under a borrow'd form, come down t' assist  
 The weakness and the ignorance of men;)    615  
 Go with him, still conduct ULYSSES' son,  
 Who is more happy in possessing you,  
 Than as the conqueror of ADRASTUS. Go,  
 Go both together—I dare speak no more—

Pardon

Pardon the sighs, the sorrowings of distress— 620  
 Live and be happy both; for me remains  
 Only a sad remembrance, that I once  
 Possess'd so great a treasure. Happy days,  
 Too happy days, of which I knew not how  
 To estimate the value! days that pass'd 625  
 Too rapidly, ah! never to return!  
 No, never shall I see what I have seen!

MENTOR then seiz'd that moment to depart,  
 Embrac'd, and bid adieu to PHILOCLES,  
 Who bath'd him with his tears, but could not  
 speak. 230

TELEMACHUS, impatient to be gone,  
 Would fain have taken MENTOR by the hand,  
 To part him from IDOMENEUS; but he,  
 Plac'd between MENTOR and ULYSSES' son,  
 Mov'd forward tow'rds the port. He gaz'd, he  
 sigh'd, 635  
 Some broken, interrupted sentences  
 Would oft' begin, but had not pow'r to end.

Mean-while are heard the seamen's cries con-  
 fus'd  
 Along the crowded shore: they hoist, they bend  
 The



The sails, and straight springs up a fav'ring gale.

TELEMACHUS and MENTOR, all in tears,

Took of the king their final leave ; who long,

Long prefs'd them in his arms, and with his eyes

Still follow'd them, as far as he could see. 644

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END OF THE TWENTY-THIRD BOOK.

T E

THE  
ADVENTURES  
OF  
TELEMACHUS.

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BOOK XXIV.

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T H E  
A R G U M E N T.



*In the course of the voyage, Telemachus desires Mentor to explain to him several difficulties on the subject of government, among others that of knowing men, so as to employ none but the good, and not to be imposed upon by the bad. Towards the end of their discourse, they are obliged, by a calm, to put in at a certain island, where Ulysses had just landed. Telemachus sees and speaks to him without knowing him. But upon seeing him embark, he feels a secret anguish, which he cannot account for. Mentor explains the cause to him, comforts him, assures him that he shall very soon rejoin his father, and puts his piety and patience to the proof, by retarding his departure in order to perform a sacrifice to Minerva. At length the Goddess Minerva, who had been concealed under the form of Mentor, resumes her own form, and discovers herself. She gives Telemachus her last instructions, and disappears. After which Telemachus arrives in Ithaca, and finds again his father Ulysses in the house of the faithful Eumæus.*

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BOOK XXIV.

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AND now the sails their swelling bosoms spread,  
The anchor's weigh'd, the gliding coast re-  
cedes,

And the experienc'd pilot spies far off  
The high Leucadian hills, that hide their heads  
In whirling clouds of frost and driving snow; 5  
Th' Acroceraunian mountains too, that still  
Lift up to Heav'n their proud, tho' batter'd fronts,  
So often thunder-struck.

ULYSSES' son

To MENTOR, as they sail'd along, thus spoke: 10  
I think,

I think, said he, I comprehend at last  
 The maxims and the rules of government  
 You've taught me ; they at first appear'd to me  
 But as a fleeting dream ; but by degrees  
 They in my mind, as 'twere, unfold themselves, 15  
 Fall into order, and a clear, full light ;  
 As objects at the morning dawn appear  
 Clouded and gloomy, but at length spring forth  
 As from a chaos, when the bright'ning day  
 Distinguishes, and, as it were, restores 20  
 Their genuine colours, and their native forms.  
 Th' essential point of government, no doubt,  
 Is in discerning diff'rent characters  
 Of men, in choosing and employing them  
 According to the talents they possess : 25  
 But it remains for me to be inform'd,  
 How men are to be known.

To know mankind,  
 MENTOR replied, you ought to study men,  
 To see, and treat with them. Kings should con-  
 verse 30  
 Familiarly with men, should lead them on  
 To speak with freedom, should consult with them,  
 Try them in little offices, of which

They



They are to render an account ; and thus  
See if they're capable of higher posts. 35  
How did you gain, my dear TELEMACHUS,  
Your skill in horses ? Tell me, was it not  
By seeing and remarking their defects  
And their perfections, with experienc'd men ?  
Thus, if men's good and vicious qualities 40  
Are often made the subject of discourse  
With other wise and virtuous men, who long  
Have made the study of mankind their care,  
You by insensible degrees will learn,  
What to expect from various characters : 45  
How are distinguish'd poets good from bad ?  
Is't not by frequent reading and reflection,  
With those who have a taste for poetry ?  
How is acquir'd a quick discerning skill  
In music ? By attention to observe 50  
The best musicians. How can he expect  
To govern well, who has no skill in men ?  
And how is such a skill to be acquir'd  
But by conversing, but by living, with them ?  
To see them but in public, where is heard 55  
Nought but indifferent things on either side,  
Or things premeditated, this is not  
To be call'd living with them. The grand point

Is seeing them in private, is to search  
The secret, deep recesses of their souls,      60  
To feel them on all sides, and humour them,  
Their secrets to discover. But to judge  
Of men with skill, the first thing requisite  
Is to know what they ought to be ; to know  
What true worth is, and to distinguish those      65  
Who have true worth, from those who have it not.  
Men talk indeed of virtue and of merit,  
But know not with precision what they mean.  
They are with most men but unmeaning terms,  
Fine words, which ev'ry now and then they take  
A pride in using. Certain principles  
Of justice, reason, virtue, should be fixt,  
To discern reasonable, virtuous men.  
Maxims of just and prudent government  
Should be establish'd, to distinguish men      75  
Who have them firmly rooted in their minds,  
From those who from a false refinement err,  
And deviate from those maxims : in a word,  
To measure various bodies, there should be  
A measure fixt ; just so, to judge of men,      80  
There should be fixt unvaried principles,  
To which our judgments should be all reduc'd.  
One with precision ought to know the aim

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Of human life, the end to be propos'd  
In governing : the sole essential aim 85  
Is, ne'er to covet grandeur, grasp at pow'r,  
From selfish motives ; such ambitious views  
Tend but to humour tyranny and pride.  
Kings should submit, should sacrifice themselves  
To th' endless pains and cares of government, 90  
To make men good and happy : else they go  
Still groping on at random all their lives ;  
Hither and thither tost, like ships at sea  
Without a pilot, or directing stars,  
And, unacquainted with th' adjacent coasts, 95  
They go to wreck and ruin.

Princes oft,

For want of knowing what true virtue is,  
Know not what 'tis they ought to seek in men.  
True virtue, in their apprehension, bath 100  
Too great asperity, is too austere  
And independent ; scares and ruffles them ;  
They turn to flatt'ry ; from that time no more  
Sincerity or virtue can they find ;  
Light shadowy phantoms, and unreal forms, 105  
They then pursue, of glory false and vain,  
That renders them unworthy of the true.

They soon become accustom'd to believe,  
 No real virtue can exist on earth.  
 For tho' good men soon come to know the bad,  
 Yet wicked men distinguish not the good,  
 Nor can believe, that any such exist.  
 Such princes then distrust all men alike,  
 Shut up, conceal themselves, are jealous still  
 Of ev'ry trifle; are afraid of men,                      115  
 As well as fear'd by them. They fly the light,  
 Nor ever in their nat'ral guise appear :  
 Tho' they would not be known, they still are  
    known ;

Their people's prying curiosity  
 Peeps in, and finds out all; but they themselves  
 Know no one. Th' interested sycophants  
 Around them, are transported with delight,  
 To see their master inaccessible.  
 A king that's inaccessible to men,  
 Is also inaccessible to truth.                      125  
 Whate'er might tend to th' opening of his eyes,  
 Is blacken'd still by infamous reports,  
 And carefully kept off. Such sort of kings  
 Their lives in brutal, savage grandeur pass,  
 In which state, fearing still to be deceiv'd,                      130  
 They still are unavoidably deceiv'd,

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And they deserve to be so. From the time  
They speak but to a certain set of men,  
They must the passions of these men imbibe,  
And all their prejudices. E'en good men 135  
Have their defects and prepossessions too.  
Besides, such kings still at the mercy are  
Of talebearers; a base, malignant crew,  
That feed on venom, poison innocent things,  
And magnify the least; who will invent, 140  
Rather than not do, mischief; who impose,  
For their own ends, on the credulity,  
Weakness, distrust, and low curiosity  
Of a suspicious prince.

O let it then, 145

My dear TELEMACHUS, your study be,  
To know mankind; examine, make them speak,  
And prove them by insensible degrees;  
But place implicit confidence in none.  
Whenever in your judgments you're deceiv'd, 150  
As you will sometimes be, avail yourself  
Of your experiences; and learn thereby  
Not to judge hastily of any man,  
To his advantage, or his prejudice.  
Bad men are too profound not to deceive 155



Good men by their disguise : your past mistakes  
 Will serve t' instruct you. If you chance to find  
 A man of virtue and abilities,  
 Use him with confidence ; for honest men  
 Would wish to have their rectitude perceiv'd ; 160  
 Esteem and confidence they value more  
 Than wealth and treasures ; but they may be spoil'd  
 By an unlimited authority.

A man once virtuous, virtuous now no more,  
 Might have continued such, had not his prince 165  
 Giv'n him too great authority and wealth.  
 Whoever is enough the friend of Heav'n,  
 To find in all his kingdom two or three  
 True friends, of wisdom and integrity,  
 May soon by their means other persons find 170  
 Resembling them, to fill inferior posts.  
 Kings, by good men who have their confidence,  
 Learn what they could not of themselves discern  
 In other subjects.

But I wish to know, 175  
 Resum'd TELEMACHUS, Must one employ  
 Men of abilities, tho' vicious men,  
 As I've so oft heard say ?

At

At certain times,

MENTOR replied, 'tis unavoidable. 180

In a disorder'd, agitated state,

Are often found corrupt and artful men

Already in authority ; they fill

Important places which one cannot take

From them, as they've acquir'd the confidence 185

Of certain men of influence and pow'r,

Who must be humour'd ; these abandon'd men,

They must be humour'd too, because they're fear'd,

And have it in their pow'r to o'erturn the state.

'Tis proper then t' employ them for a time, 190

Having it still in view to render them

By little and little insignificant.

But as to any real confidence,

Beware of ever placing it in them ;

They may abuse it, and that secret trust 195

Enable them to hold you in a chain

Stronger than chains of steel. Make use of them

In transient negotiations of the state.

Still treat them well, and by their passions strive

T' engage their faith ; for by that tie alone 200

Can they be held : but never suffer them

Your private counsels to participate.

Always take care to have in readiness

A spring

A spring to move and manage them at will ;  
 But ne'er entrust them with the key to your heart,  
 Or your affairs. Then, when the state's restor'd  
 To order, regularity, and peace,  
 Govern'd by upright, wise, and trusty men,  
 Th' abandon'd men you were oblig'd to employ,  
 Will by degrees lose all their consequence.      210  
 E'en then you must not cease to treat them well ;  
 For never should ingratitude take place  
 E'en tow'rd the wicked ; but in treating thus,  
 One should endeavour to reform them too.  
 'Tis fit, that some allowances be made      215  
 For human frailty ; yet authority  
 Should by degrees be taken from their hands,  
 To check the further progress of those ills  
 That would result from their continu'd pow'r.  
 'Tis much to be lamented, after all,      220  
 That bad men should be made the instruments  
 Of doing good ; and tho' it often be  
 An inconvenience unavoidable,  
 Still measures should be taken, that may tend  
 T' obviate this misfortune by degrees.      225  
 A wise prince, who can have no other views  
 But justice and good order in the state,  
 In time will be enabled to dispense

With

With these abandon'd and deceitful men,  
And be ere long sufficiently supplied 230  
With men of virtue and abilities.

MENTOR moreover said, 'Tis not enough  
To find good subjects, new ones must be form'd.  
Sure, this must be, replied TELEMACHUS,  
Attended with no small embarrassment. 235  
By no means, answer'd MENTOR; for the pains  
You take in seeking able, virtuous men,  
To raise and to promote them, will excite  
And animate the efforts of all those  
Of resolution and abilities. 240  
How many languish in obscurity,  
Whom emulation, and encouragement  
T' exert their talents, would have made great men!  
How many are there, whom necessity,  
And inability to raise themselves 245  
By virtue, tempt to raise themselves by guilt!  
If then rewards and honours are annex  
To genius and to virtue—of themselves  
How many virtuous subjects would be form'd!  
How many would be form'd by raising them, 250  
Step after step, from the inferior posts  
To th' highest stations! Thus you'll exercise  
Their

Their talents, prove their intellectual pow'rs,  
 And their sincerity of virtue. Those,  
 Who shall to th' highest places be advanc'd, 255  
 Will have been brought up in th' inferior posts  
 Under your own inspection. All your life  
 You'll have attended them from step to step :  
 You'll then a judgment form, not from their words,  
 But from the course and conduct of their lives.

While on this subject MENTOR was engag'd  
 In conversation with ULYSSES' son,  
 A vessel of Phæacia they perceiv'd,  
 Which had put in at a small desert isle,  
 A frightful, rocky coast. Just then the winds  
 Were hush'd to silence ; not the gentlest breath  
 Of the soft zephyrs could be now perceiv'd ;  
 The sea grew smooth as glass, the flagging sails  
 No more give life and motion to the ship :  
 The rowers toil in vain. They're forc'd to land  
 Upon this isle, that rather seem'd a rock,  
 Than habitable land ; where, at a time  
 Less calm, it had been dangerous t' approach.  
 The people of Phæacia here becalm'd,  
 Were as impatient to pursue their course, 275  
 As the Salentines were. ULYSSES' son

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Advances tow' rds them on the rocky shore :  
Straight he demands of the first man he met,  
If he at king ALCINOUS's court  
Had seen ULYSSES, king of Ithaca ? 280

He whom he now by accident address'd,  
Not a Phæacian, but a stranger was,  
Unknown to all the crew ; he had an air  
Of majesty, but all-dejected seem'd,  
Buried in thought, and scarce at first to hear 285  
TELEMACHUS's question ; but at length,  
“ ULYSSES, as you rightly were inform'd,  
“ Was by ALCINOUS receiv'd,” said he,  
“ As in a place of hospitality,  
“ Where they respect the father of the Gods :  
“ But he is gone ; you'll seek him there in vain ;  
“ He's sail'd on his return to Ithaca,  
“ If ever Heav'n permit him to salute  
“ His household-gods again.” The stranger spoke  
These words with a dejected air, and straight 295  
To a thick wood on a high rock retir'd,  
Where he with deep attention view'd the sea,  
Avoiding ev'ry man, and seem'd distress'd  
At being thus detain'd. ULYSSES's son  
Ey'd him attentively ; the more he look'd, 300  
The

The more was he affected and amaz'd.  
 This stranger, said TELEMACHUS to MENTOR,  
 Answer'd me like a man that scarce attends  
 To what is said to him; that is o'erwhelm'd  
 And lost in woe. Acquainted with distress, 305  
 I feel the sorrows of th' unfortunate;  
 My heart is interested in this man,  
 I know not why. He paid me no attention;  
 Scarce would he deign to hear or answer me;  
 Yet can I not forbear to wish an end 310  
 To his misfortunes. MENTOR smiling said,  
 See, to what end misfortunes serve in life!  
 They serve to render princes moderate,  
 And make them feel for others in distress.  
 When they have never tasted any thing 315  
 But the sweet poison of prosperity,  
 They look upon themselves as Gods, would fain  
 Have mountains sink at their command, esteem  
 Men but as dirt, would make all nature stoop.  
 If they perchance hear talk of sufferings, 320  
 They know not what is meant, 'tis all a dream  
 To them, who never have the difference felt  
 Of good and ill. Misfortune can alone  
 Give them the feelings of humanity,  
 And change their flinty to a human heart. 325  
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'Tis then they feel that they are men, and ought  
T' attend to other beings like themselves.

If for a stranger, wand'ring like yourself

On a strange shore, your heart's to pity mov'd,

Then how much more compassion should you feel

For the inhabitants of Ithaca,

When you behold their suff'rings with your eyes.

This people, when entrusted to your care,

As to a shepherd watching o'er his flock,

The woful consequences are to feel, 335

Perhaps, of your ambition, or your pride,

Or your imprudence : through the fault alone

Of kings, the people suffer, kings who ought,

By watchful care, to guard them from all ill.

As MENTOR thus discours'd, ULYSSES' son 340

Was overwhelm'd with sadness and chagrin :

With some emotion he at length replied :

If all these things you represent, be true,

Then, sure, the situation of a king

Is truly miserable ; he's the slave 345

Of all those he apparently commands.

He is not made his people to command,

So much, it seems, as he is made for them :

To them he owes himself, and all he hath,

Is charg'd with their concerns, the instrument 350  
Of all, and every individual.

He must, it seems, accommodate himself  
E'en to their foibles, with a father's care  
Correct and rule, to make them wise and happy.

Th' authority he hath, is not his own ; 355

No glory, and no pleasures of his own

Hath he to seek ; his whole authority

Is the authority but of the laws,

To which he must himself submit, to be

A pattern to his people. He, in fact, 360

Is only the defender of the laws,

To make them reign, to labour and to watch

For their support ; hath more anxiety

Than any of his subjects ; like a slave,

Must give up his repose and liberty 365

To public liberty and happiness.

MENTOR replied ; 'Tis true, a king is king

For this sole end and purpose, to protect

His people, as a shepherd doth his flock,

Or as a father guards his family. 370

But do you think a king unfortunate,

My dear TELEMACHUS, as th' instrument

Of good to thousands ? He corrects the bad

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By punishments, encourages the good  
 By just rewards ; he represents the Gods 375  
 By leading men to virtue. Is it not  
 Sufficient glory to uphold the laws ?  
 Th' attempt to set himself above the laws  
 Is false and empty glory, that inspires  
 Nothing but horror and contempt. If he 380  
 Be vicious, he must be unfortunate ;  
 For in his passions and his vanity  
 Ne'er can he find repose : if good, he must  
 The purest and most solid pleasures taste  
 In all his virtuous toil, and in the hope 385  
 Of an eternal recompence from Heaven.

TELEMACHUS, whose mind with sacred woe  
 Was deeply agitated, now appear'd  
 As if he never had conceiv'd these truths,  
 Tho' on his heart they were impress'd, and he 390  
 Had taught these truths himself to other men.  
 A gloomy vapour, that oppress'd his mind,  
 Against his real sentiments inspir'd  
 A spirit of contradiction t' oppose,  
 With nice evasions, the establish'd truths 395  
 Laid down by MENTOR. He to these oppos'd  
 Th' ingratitude of men. What then ? said he,



Take so much pains to be belov'd by men,  
 Who ne'er perhaps will make a just return;  
 And serve abandon'd men, who may pervert      400  
 Your very benefits against yourself?

MENTOR with great composure answer'd him;  
 Th' ingratitude of men we must expect;  
 But should we therefore cease to do them good?  
 This should be done, not on their own account  
 So much, as in obedience to the Gods,  
 Who will, and who ordain'd it so to be.  
 The good you do to men is never lost;  
 Tho' they forget, the Gods remember it,  
 And will reward it. You'll moreover find,      410  
 Still, tho' the generality of men  
 Should prove ungrateful, there are virtuous men,  
 Who will be sensible of your deserts.  
 And e'en the generality of men,  
 Tho' fickle and capricious, will not fail      415  
 To do a kind of justice, soon or late,  
 To real virtue.—But would you prevent  
 Th' ingratitude of men? You've not so much,  
 To make them pow'rful, rich, and great in arms,  
 To make them roll in pleasure's soft delights;      420  
 Such glory, such abundance, such delights

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Would but corrupt, would serve to render them  
More wicked, more ungrateful too of course;  
'Tis offering them a cup of poison'd sweets.  
Be it your care, their manners to reform, 425  
T' inspire them with due reverence of the Gods,  
Justice, sincerity, humanity,  
With mod'ration, with fidelity,  
And a disinterested turn of mind.  
Once make them good, and they'll be grateful too;  
And give them virtue, they'll be truly rich.  
True virtue their attachment will secure  
To him who shall such virtue have inspir'd.  
Give them the true, the lasting riches give;  
Thus will you do yourself a benefit, 435  
And never have ingratitude to fear.  
What wonder, if mankind ungrateful prove  
To princes who have never led them on  
But to injustice, inhumanity,  
Boundless ambition, mixt with jealousy 440  
Against their neighbours, haughtiness and pride,  
And breach of faith? What can the prince expect,  
But what himself hath taught them? But if he,  
On th' other hand, take pains to make them good,  
He from their virtuous qualities would reap 445  
The fruit of all his labours; or at least,

In his own virtue and the smiles of Heav'n,  
For all his disappointments would receive  
Sufficient consolation.

This discourse 450

Was scarce concluded, when ULYSSES' son  
Tow'rds the Phæacians eagerly advanc'd,  
Whose vessel off the shore at anchor lay.  
Of an old man amongst them he inquires,  
Whence 'twas they came, and whither they were  
bound, 455

And if they'd seen ULYSSES? The old man  
Answer'd; We come from the Phæacian isle,  
Which is our native country, and we're bound  
To Epire, in the way of merchandise.  
ULYSSES, as you were before inform'd, 460  
Once landed in our country, but is gone.  
What man is that, rejoin'd TELEMACHUS,  
Who seems so full of sorrow, and retires  
To the most lonely spots, while waiting here  
For the ship's sailing? He, said th' old man, is  
A stranger whom we know not; but 'tis said,  
He's nam'd CLEOMENES; that he was born  
In Phrygia; that an oracle foretold,  
Before his birth, that he should be a king,

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If he remain'd not in his native land ; 470  
But if he staid, the anger of the Gods  
In a destructive pestilence would fall  
Upon the Phrygians. Soon as he was born,  
He was deliver'd to some mariners,  
Who carried him to Lesbos. He was there 475  
Brought up in secret at his country's cost,  
A country, that so deeply was concern'd  
In keeping him away. He soon grew up,  
Became robust, of an engaging mien,  
And skill'd in every active exercise ; 480  
Nay, to the sciences and elegant arts  
Applied himself, and shew'd no small degree  
Of taste and genius : but no kingdom, state,  
Or people, will permit him to abide  
Amongst them. Th' oracle concerning him 485  
Was nois'd abroad ; he every where was known,  
Where'er he went : the kings were all alarm'd,  
Lest he should rob them of their diadems.  
Thus wand'ring from his youth, he finds no place  
Where he can be allow'd to fix himself. 490  
Oft hath he pass'd to nations far remote ;  
But he no sooner hath a city reach'd,  
Than is at once discover'd there his birth,  
As well as th' oracle concerning him.

In vain he hides himself, in vain he seeks      495  
 A place of refuge and obscurity;  
 Still, it is said, his talents, both for war,  
 And letters, and affairs of greatest moment,  
 Burst forth in spite of him; in ev'ry place  
 Some unforeseen occasion still presents,      500  
 That draws him forth, and sets him up to view.  
 His merit's his misfortune, makes him fear'd,  
 Excludes him from all places of abode:  
 His fate is to be lov'd, esteem'd, admir'd,  
 In ev'ry place, and yet shut out from all.      505  
 He is not young, yet hath he found no place  
 On any coast of Asia, or of Greece,  
 Where he was suffer'd to remain in peace,  
 Or to enjoy the least repose; he seems  
 Without ambition, and no fortune seeks.      510  
 He had been happy, had not th' oracle  
 Promis'd him royalty; he entertains  
 No hope to see his country more; for there  
 He knows he should but fill all families  
 With tears and mourning.      Royalty itself,      515  
 For which he suffers, hath no charms for him;  
 Yet by a strange fatality he's led  
 From clime to clime, this shadow to pursue,  
 That seems to fly before him, and to sport,

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E'en to old age, with this unhappy man :      520  
A fatal present from the Gods, that clouds  
His fairest days, and but creates him pain  
E'en at an age when men's infirmities  
Seek nothing but repose. He's bound, he says,  
To Trace, to seek and to assemble there      525  
Some savage people destitute of laws,  
Whose manners he may form, and govern them  
For some few years ; and when the oracle  
Is thus fulfill'd, they'll nothing have to fear  
From him, in kingdoms the most flourishing. 530  
He after this proposes to retire  
T' a country-town of Caria, and designs  
In agriculture to employ himself,  
Of which he's passionately fond. He seems  
A wise and mod'rate man who fears the Gods,  
Who knows men, and can live with them in peace,  
Without esteeming them. Such is th' account  
Concerning him, which common fame reports.

Oft during this discourse ULYSSES' son  
Turn'd tow'rd the sea his eyes, that now begins  
To be in motion. With the wind the waves  
Begin to rise, and dash against the rocks,  
Whit'ning with foam. The old man, now in haste,  
Said

Said to TELEMACHUS, I must be gone ;  
 The crew are waiting for me. As he spoke 545  
 These words, he instant hurried tow'rd's the shore;  
 They go aboard ; the sailors' cries, confus'd,  
 With ardour and impatience to depart,  
 Fill all the shore.

The stranger had some time

Been wand'ring in the middle of the isle,  
 Mounting the summit of the rocks, and thence  
 Observing, with a melancholy air,  
 Th' immense extent of sea. ULYSSES' son  
 Never lost sight of him ; his eyes still watch'd,  
 Attentive, all his motions ; while his heart  
 Melted with pity for a virtuous man,  
 A hapless wand'rer, destin'd to fulfil  
 The most important duties, made the sport  
 Of fortune that delights in cruelty, 560  
 Far from his native land. At least, said he  
 Within himself, I may perhaps return  
 To Ithica, but this CLEOMENES  
 Can never see his native Phrygia more.  
 To find a man still more unfortunate 565  
 Than he himself had been, in some degree  
 Soften'd the anguish of ULYSSES' son.

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At length this man, observing that the ship  
Was ready, from the summit of the rocks  
Descended with as much agility 570  
And swiftneſs, as in Lycia's foreſt-wilds  
APOLLO, having tied his flaxen locks,  
Bounds over precipices to purſue,  
To pierce the deer and wild boars with his ſhafts.  
The ſtranger is already in the ſhip, 575  
That ſpeeds its way acroſs the briny wave.

TELEMACHUS's heart was then impreſt  
With ſecret ſorrow, and he knew not why ;  
His eyes o'erflow'd with tears, and he enjoy'd  
A pleaſure in th' indulgence of his tears. 580  
At the ſame time upon the ſhore he ſees  
The crew of the Salentine veſſel laid  
Down on the graſs, buried in ſleep profound,  
As with fatigue and toil oppreſt. Sweet ſleep,  
Softly inſinuating o'er their limbs, 585  
Had, by MINERVA's influence, in full day  
Shed all the humid poppies of the night.  
TELEMACHUS with aſtoniſhment beholds  
The univerſal ſtupor which had now  
Seiz'd the Salentines, while the other crew 590  
Had ſo attentive and ſo active been,

To

To catch the rising gale : but still he seems  
 Less eager the Salentines to awake,  
 Than in observing the Phæacian bark  
 Now almost out of sight, amidst the waves. 595  
 With secret trouble and astonishment,  
 Still tow'rs the parted ship he bends his eyes,  
 Of which along the azure wave appear'd  
 Only a whitish glimm'ring of the sails.  
 E'en MENTOR speaking he no longer hears ; 600  
 Quite lost and in a transport he appear'd  
 Like that of BACCHUS' priestesses, when they,  
 Each with a waving thyrsus in her hand,  
 Make the steep banks of Hebrus, and the hills  
 Of Rhodopé, as far as Ismarus, 605  
 Re-echo to the fury of their cries.

At length, in some degree restor'd to himself,  
 Tears from his eyes again began to flow.  
 Then MENTOR said to him ; I wonder not,  
 My dear TELEMACHUS, that you should weep ;  
 Th' occasion of your grief, unknown to you,  
 Is not unknown to MENTOR ; nature speaks,  
 'Tis nature makes you feel, and melts your heart.  
 Th' unknown one that impress'd upon your heart  
 That deep emotion, is the great ULYSSES : 615

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What th' old man told you of CLEOMENES,  
Was all a fiction, form'd but to conceal  
With more security your fire's return  
To his kingdom. He's gone straight to Ithaca;  
Is near the port, and now once more beholds, 615  
At last, the so-much-wish'd-for spot: your eyes  
Have seen him, as was once to you foretold,  
But without knowing him; soon shall you see,  
Shall see and know him, and by him be known:  
But now the Gods vouchsaf'd not to permit 620  
This recognisement out of Ithaca.

His heart was no less mov'd than your's; but he  
Hath too much wisdom to disclose himself  
In such a place, where he might be expos'd  
To treach'ry, and th' insulting cruelties 625  
Of the base suitors of PENELOPE.

ULYSSES is the wisest of all men;  
Like a deep well, his heart's unfathomable;  
No man can draw his secret from his breast.  
He loves the truth, which he ne'er violates, 630  
But speaks it not, unless occasion calls;  
And wisdom, like a seal, shuts up his lips  
From speaking an unnecessary word.

How much his heart, in speaking to you, felt!  
What force, what violence, to conceal himself!

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How much he suffer'd in beholding you !  
That caus'd his deep dejection and chagrin.

While MENTOR spoke, TELEMACHUS, oppress'd  
With tender sorrow, shed a flood of tears ;  
Sobs for some time prevented his reply :      640  
Ah ! my dear MENTOR, he at length exclaim'd,  
I felt indeed a strong, attractive pow'r,  
Which to that stranger deeply engag'd my heart,  
And made my very bowels yearn. But why  
Did you not tell me, ere he parted hence,      645  
It was ULYSSES, since you knew 'twas he?  
Why did you suffer him to go away  
Without so much as once addressing him,  
Or seeming e'en to know him? Why is this,  
What is this mystery? Must I always be      650  
Unhappy? Are th' offended Gods resolv'd  
To tantalize me with a flitting stream  
That still eludes my eager, thirsty lips?  
ULYSSES! have I lost you then for ever?  
Never perhaps shall I behold him more !      655  
The suitors of PENELOPE perhaps  
Will take him in the snares design'd for me !  
Had I attended him, I had at least  
Died with him ! O ULYSSES ! O ULYSSES !

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If you're not thrown once more against some rock,  
(As I have ev'ry thing to apprehend  
From adverse fortune) how much do I dread  
Left you should meet at Ithaca the fate  
By AGAMEMNON at Mycenæ prov'd.  
But why, dear MENTOR, did you envy me 665  
A happiness which was so near at hand?  
At this time I had been embracing him,  
Been with him in the port of Ithaca,  
And we had now in combat been engag'd,  
To vanquish all our foes. 670

Then with a smile

MENTOR replied, My dear TELEMACHUS,  
Observe, and see, how th' heart of man is form'd.  
You're sunk in deep dejection and despair,  
Because you saw your sire, and knew him not.  
What would you yesterday have giv'n, to know,  
To be assur'd, he was not dead? Of this  
You are to-day assur'd with your own eyes;  
And what might e'en transport you with delight,  
Leaves you in bitterness. Man's sickly heart 680  
Accounts as nothing what is most desir'd,  
The very moment when it is possess'd;  
And is ingenious to torment itself

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For

For that which it possesses not. The Gods  
Do in this manner keep you in suspense      685  
T' exercise your patience. You regard  
Only as lost, this present time ; but know,  
'Tis the most useful moment of your life ;  
For to that virtue it gives exercise,  
Which of all virtues the most needful is,      690  
To those who are hereafter to command.  
Patience is necessary, to become  
Master both of one's self, and other men :  
Impatience, that appears as 't were the force  
And the exerted vigour of the soul,      695  
Is but a weakness, a mere impotence  
Of suffering pain. The man who cannot wait  
And suffer, is like one who knows not how  
To keep a secret ; both want self-command ;  
Like one who in a chariot race wants strength  
To stop his fiery courfers at his will :  
No more obedient to the reins, they drive  
With headlong fury ; and the charioteer,  
'Too weak to check their speed, is overturn'd,  
And dash'd to pieces. Thus th' impatient man,  
Hurried away by wild, untam'd desires,  
In an abyfs of misery is plung'd :  
By how much greater this man's pow'r may be,

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So much more fatal is the consequence  
Of his impatience ; he disdains to wait, 710  
He takes no time to measure things, but all  
Must to his humour bend ; he breaks the boughs,  
To take th' unripen'd fruit ; bursts down the gates  
Rather than wait their op'ning ; would needs reap  
When the wise husbandman is sowing. Thus 715  
All that he does in such unseemly haste,  
Is ill done, can no more duration have,  
Than his still fleeting and unfixt desires.  
Such are the brainless projects of a man  
Who thinks himself all-powerful, and is led 720  
By his impatience, t' abuse his pow'r.  
It is to teach you patience, that the Gods,  
My dear TELEMACHUS, thus exercise  
Your patience, and thus seem to sport with you  
In such a doubtful, wand'ring state of life. 725  
The objects of your wishes show themselves,  
And vanish like a dream, when one awakes :  
It is to teach you, that those very things,  
Which men suppose already in their hands,  
Make themselves wings, and in a moment fly. 730  
The wisest lessons by ULYSSES giv'n,  
To you will ne'er so beneficial prove,

As his long absence, and the various ills,  
 'The hardships you've endur'd in seeking him.

MENTOR was now, for the last time, resolv'd  
 To put the patience of ULYSSES' son  
 To a still severer proof. Just at the time  
 When he was going, with all eagerness,  
 To hasten the departure of the crew,  
 Did MENTOR stop him short, and on the shore  
 Engag'd him to do sacrifice in form  
 To great MINERVA. With docility  
 TELEMACHUS obey'd: he of green turf  
 Two altars rais'd; the incense fumes around,  
 The victims bleed. And now ULYSSES' son 745  
 Pours forth his heart in tender sighs to Heav'n;  
 He owns the Goddess's protecting pow'r.  
 The sacrifice perform'd, he follows MENTOR  
 Into the gloom of an adjoining wood:  
 When all at once the visage of his friend 750  
 Takes a new form; the wrinkles of his brow  
 Are seen no more; as shadows disappear,  
 When rosy morn unbars the gates of light,  
 And gilds th' horizon round; his eyes, austere  
 And hollow, change to a celestial blue, 755  
 Fill'd with a fire divine: his coarse, grey beard  
 Appears



Appears no more ; an air of dignity,  
Mingled with grace and softness, is display'd  
To young TELEMACHUS's dazzled eyes.  
A female countenance appears to view, 760  
Softer and smoother than the tender flow'r  
Just op'ning to the sun ; therein is seen  
The lily's whiteness mingled with the rose.  
In that face flourish'd an eternal youth,  
With unaffected majesty and ease. 765  
Her flowing locks ambrosial odours shed ;  
Her garments like those lively colours shine,  
With which the rising sun illuminates  
The dusky vaults of Heav'n, and gilds the clouds.  
She touches not the ground, but as a bird 770  
With motion light glides through the liquid air.  
In her strong hand a shining lance she holds,  
That would with terror fill the stoutest hearts ;  
E'en MARS himself would tremble at the sight.  
Her voice was soft, yet piercing ; smooth and strong.  
Her words, like fiery darts, deep penetrate  
TELEMACHUS's heart, and make him feel  
A kind of pleasing pain ; upon her helm  
Was the great bird of Athens ; on her breast  
The formidable ægis. By these marks 780  
MINERVA stood confest.

Is't

Is't then yourself,

O Goddess, said TELEMACHUS, who've deign'd  
All for ULYSSES' sake, to guide his son?

He would have added, but his voice was lost; 785

His lips in vain labour'd t' express the thoughts

That issued from the bottom of his heart,

Impetuous. The present Deity

O'erpow'r'd him, like a man who in a dream,

Breathless, oppress'd, attempts to form a voice, 790

But all his painful efforts are in vain.

At length MINERVA these grave words pronounc'd;

Son of ULYSSES, hear me this last time.

No mortal have I taught with so much care,

As I've taught you; I've led you by the hand 795

Through shipwrecks, through unknown and distant lands,

Through bloody wars, and all the various ills

Which serve t' exercise the heart of man:

You I've by sensible experience taught

The maxims, true and false, by which men reign:

Your faults have been to you of no less use

Than your misfortunes: for what mortal man

Can govern wisely, who hath never suffer'd,

And

And learnt to profit by the suff'rings  
In which his faults have plung'd him? Like your  
fire, 805

With your disastrous fortunes you have fill'd  
Both sea and land. Go then, you're worthy now  
To tread his steps, t' inherit his renown.  
You'll now a short and easy passage find  
To th' isle of Ithaca, where he arrives 810

This instant. Go, and combat with him there;  
Obey him, as his meanest subject would;  
Let others be by your example taught.

He will espouse you to ANTIOPE,  
And you'll be happy with her, since you've shown  
To her wisdom and her virtue more regard  
Than to her beauty.—When you come to reign,

Be it your glory, to renew on earth  
The golden age; still lend an ear to all,  
Trust but to few; trust not yourself too much;  
Fear to deceive yourself; but never fear  
T' acknowledge you have been deceiv'd. Still love  
Your people, strive to be by them belov'd.

Fear then is necessary, when love fails:  
But one should ever use it with regret, 825  
As one would use a desp'rate remedy.

Consider every distant consequence

Of

Of what you undertake ; foresee the worst,  
Most dreadful inconveniencies, and know,  
True courage is, to face and to despise      830  
All dangers, when necessity requires.  
The man who will not distant danger see,  
Hath not sufficient courage to support  
The fight of it with calmness, when arriv'd.  
He who sees ev'ry danger, who avoids      835  
All that's avoidable, and meets the rest  
Unmov'd, is th' only wise, magnanimous man.  
Fly luxury, profusion, pride and pomp,  
And place your glory in simplicity ;  
Virtue and goodness be the ornament      840  
Both of yourself and court ; be these your guards ;  
And let all men by your example learn,  
Wherein true worth, and real honour lies.  
Never forget, that kings are not to reign  
For their own glory, but their people's good ; 845  
The good they do, far distant ages feel ;  
The ill they do, extends and multiplies  
To the last ages of posterity.  
Sometimes the consequence of one bad reign  
Forms the calamity of many an age.      850  
Above all, let it be your care to guard  
Against your humour : 'tis an enemy

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Which you will carry with you to your grave ;  
It will attend your counsels, and betray you  
If you give ear to it ; will make you lose 855  
The most important opportunities ;  
Th' inclinations and averfions of a child  
Ever attend it, to the prejudice  
Of the most weighty and momentous points ;  
Men thus decide affairs of great event, 860  
On the most friv'lous grounds ; it throws a shade  
O'er ev'ry talent, damps the courage, makes  
A man unequal, weak, contemptible,  
And insupportable. Be on your guard  
Against this enemy.—O TELEMACHUS, 865  
Still fear the Gods ; this is a fear that is  
The greatest treasure of the heart of man ;  
With this come wisdom, justice, pleasures pure ;  
With this true liberty, tranquillity,  
Abundance, peace, and spotless glory, come. 870

Son of ULYSSES, I am leaving you ;  
But know, my wisdom shall be with you still,  
Whilst you are sensible that you can do  
Without that wisdom nothing. 'Tis now time  
That you should go alone. I quitted you 875  
In Egypt heretofore, and at Salentum,

That



That you might be accustom'd by degrees  
To be without indulgence and support ;  
As infants from the breast in time are wean'd,  
When they more solid nourishment require. 880

Scarce had the Goddess ended this discourse,  
When she ascended in a circling cloud  
Of gold and azure, where she disappear'd.  
Sighing, and lost in deep astonishment,  
TELEMACHUS fell prostrate to the earth, 885  
Spreading his hands to Heav'n. He then in haste  
Awaken'd his companions, straight set sail,  
Arriv'd in Ithaca, and found his fire  
Under EUMÆUS' hospitable roof.

29 DE 60

END OF THE TWENTY-FOURTH, AND LAST, BOOK.

IV.

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